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SAMSON.

He wist not that the Lord was departed from him.—Judges xvi. 20.

THE Christian Church does well to cherish the Old Testament, although the value it sets upon it has often provoked the taunts or attacks of undiscriminating opponents. In the first centuries of the Christian era, there were heterodox Christians who, comparing its teaching with that of the New Testament, could account for the difference only on the supposition that while the New Testament came from God, the Old was the work of Satan, which he had palmed off upon men as a divine revelation with the aim of tricking them into evil. The imperfections of its teaching have been the armoury of modern assailants of Christianity in the West, such as Bradlaugh and Ingersoll. Here every ignorant controversialist imagines that he has disposed of the claims of Christianity if he has shown that some law of Moses comes short of what the conscience of to-day approves or that the morality of Abraham or David is below the standard of to-day. Is, then, the Old Testament a weakness to us? A thousand times no. It needs but to be understood to be known for what it is, the clearest setting forth of God's gradual revelation of His nature and His claims within the reach of man. The completion of that revelation was in Christ. But the stages by which one section of mankind at least was prepared to receive that complete revelation are here displayed. And so long as men welcome any aid to the understanding of the full revelation, so long will they find in the various parts of the Old Testament stimulus and instruction.

The aid which it gives is by no means merely intellectual. It is true that without it we should be mainly ignorant of those preliminary stages of revelation and aspiration a knowledge of which is essential to an intelligent grasp of the Christian system. But for the moral and spiritual education even of us to-day the Old Testament Scriptures are of the highest value. They are still—as Paul told Timothy—"able to make us wise unto salvation." For from the reading of them we gain a knowledge of the elementary rules of conduct and religion. Here we find these rules laid down as we lay down principles for a child—simply, directly, clearly. There may be room in our life for discussion of details, for exceptions that prove the rule, for the clash of principle with principle, in a word for Christian casuistry; and the mature Christian will be thankful for all the more developed teaching of later times that aids him in this complication, but we can never be too grateful for the straightforward uncomplicated declaration of the fundamental principles of the moral and spiritual world contained in the Old Testament. Familiarity with it accustoms God's children to the right way of looking at things, and develops within them the penetrating steady insight by which, despite the complications and sophistries which bewilder less spiritual men, they see at a glance what is right and good and true.

The words of our text are taken from a narrative which belongs to one of the earliest stages in God's education of Israel. We have here the advantage of possessing a story which is racy of its origin, which breathes throughout of the times to which it refers and of the masses of the people who handed it down. It is acknowledged practically by all even of the most radical critics to have come down to us unadulterated, without any of that editing for religious edification by writers of a higher stage of development which has been detected in other parts of the Old Testament. The main features of the story of Samson as we have it, if not absolutely contemporary with, cannot be much later than, the events it chronicles. In reading it we are in the very kindergarten of the religious training of mankind. In the whole Bible there is scarcely another narrative which places us so completely among elementary conceptions as this. The knowledge of the divine character shown by Samson and those among whom he moved is rudimentary. Samson was preeminently a man of the people, and whatever may have been the influence upon the best minds of the nation of the truths which Abraham and Moses had

learned, among the mass of the people they would seem still to have been unknown. Similarly unknown to them was the morality which Moses taught and which in his laws was given so close a connexion with religion. It must be remenbered that we are dealing with a time when the national life of Israel was scarcely three centuries old—a time separated by nearly three centuries from Elijah, by four centuries from the earliest of the great prophets of righteousness, by five centuries from Jeremiah, by twelve centuries from Christ. Had the revelation of the divine nature and the moral teaching imparted to that age been the same as that given to us, we might well have doubted the wisdom of the great Teacher, God. For in almost all that fits man to receive moral and religious instruction the Israelites of the days of Samson were at least as far behind the Jews of the time of Christ as the heathen Saxons of Charlemagne's days were behind Martin Luther the Saxon monk of eight centuries later.

In the age of the Judges Jehovah was regarded as the national god, more particularly as the national war-god, more powerful than, yet essentially like, the Moabite Chemosh, only His home was supposed to be Horeb and the thunder the tramp of his march therefrom. It was an age when religion was unconnected with morality, almost an age of non-morality. It was the age when the treacherous assassin Jael was blessed by the religious bard because she had rid Israel of a dreaded foe—when the criterion of right was to side with Israel and to cleave to the cult of Israel's God.

And Samson was not before his age. In him we find the same crude views of God, the same non-moral life. Whatever lesson his career may be found to contain, we may be sure that it will be elementary, that it will deal as it were with the alphabet of religion. And yet so dull are we, so slow of heart to learn God's lessons, that just as sometimes in other studies we find ourselves compelled again and again to turn back to the beginning, so it will be not unprofitable to spend some time upon the teaching of Samson's life. And I think we shall not err if we regard that life as a lesson—an elementary lesson, it is true, scarcely more than a first lesson—in consecration. For in a sentence this is his record. He was consecrated to the service of Jehovah, in the strength that came from that consecration he performed marvellous exploits, he proved unfaithful, he lost his power. And so we turn first to his consecration.

From the story of his birth we learn that he was set apart by

God for a special work. We learn also how from his birth he was a Nazarite, how to emphasize and safeguard his consecration even his mother from the day of the divine annunciation of his birth was to be a Nazarite too. We learn, moreover, how long and jealously he maintained his Nazarite vow. Whatever the fascination of his adventures, therefore, we must feel that the real interest of his life is connected with his consecration.

Naturally for Samson consecration meant something very different in many respects from what it means for us. For him it was something partial, concrete, simple, outward, non-moral. For us consecration is complete, spiritual, complex, inward, and inseparably connected with morality. For him it meant but abstinence from unclean food and from strong drink, the maintenance of his locks unshorn, enmity to the Philistines. When his parents objected to his marriage with a Philistine woman he saw nothing wrong in it, and the narrator discerned in it the guidance of Jehovah. His massacres, his grim revenges, his lies to Delilah, so far from being held incompatible with his consecration, were rather applauded. It is evident that his consecration was not regarded by himself, or by his contemporaries, or by the narrator, as having any connexion with what we call morality and virtue. How impossible at first sight does it seem to dignify a consecration like this with the same name as that which we give to that enjoined by St. Paul in the words, "Abstain from every form of evil. And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved without blame."

And yet without consecration of Samson's type the world might have known nothing of the higher type, as the knowledge of the alphabet precedes the study of the works of the highest minds. And after all the consecration of Samson was in its essence the same as that of the Christian of to-day. It had for its basis obedience to the call of God. It involved separation from certain things, and devotion to a certain work. That those things from which the Nazarite was bound to abstain were material and outward, that what was to be guarded at all costs was but the hair, that the end set before Samson was the vexing of the Philistines—these are features in his consecration bound up with the age in which he lived. We have received a fuller instruction. The Nazarite's vow is for us expanded and deepened into a dedication of ourselves to God, which involves abstinence from all sin, the cherish-

ing of every gift that He has imparted to us, the devotion of all the powers of our life to the extension of His kingdom.

Understanding then what was implied in the consecration of Samson, we may look with admiration and hope upon his young life. See him in his home on the borderland of Philistia, the garden of the land of Canaan. Mark the care bestowed upon his nurture by his parents. Sunny in name and in nature he carries everywhere a genial smile, a ready jest. A Nazarite from his birth he is being trained with scrupulous care to be the champion of Israel against its Philistine oppressors. And the child grows and Jehovah blesses him, and as he goes in and out among the folk of his tribe, the eyes of men follow him with hope, for his strength and his ready wit seem to confirm the whispered rumour that he has been chosen by God from his birth to be the deliverer of Israel. And now strange impulses come upon him as he approaches manhood, urging him to assail the Philistines; and under these impulses his strength becomes as the strength of ten.

Soon there come reports that he has met a lion and torn him as he might have torn a kid; that he has slain thirty Philistines; that he has laid waste the cornfields of the oppressor; that with nothing in his hand but a bone he has slain a thousand of Israel's foes. High are men's hopes. Surely he will break the yoke of the stranger from off their necks. With strength like his and the manifest favour of Jehovah, he can find nothing impossible.

The marvellous strength with which Samson was equipped for his work brings us to another lesson—that consecration is the secret of power. This also is taught in the methods of an elementary class. In Samson's case the power in question is physical strength, the exploits he performs in the power of his consecration are triumphs of brute force. They are wrought upon the national foe, it is true, but they are not even deeds of patriotism. It is his personal, individual passion or difficulty that gives rise to them. Even the labours of Hercules have more of the moral and altruistic in them than the exploits of Samson.

And again we note how pictorial, how material is the method by which the connexion between consecration and power is taught. It would seem that we have two conditions of strength conceived of in the case of Samson. His strength is represented as depending upon, if not lodged in, the long locks which he wore as a Nazarite. It is implied in the story of his imprisonment that as his hair grew again his strength returned. And yet, whatever strength he may

have thus possessed, it is clearly indicated that his greater feats were performed only under special accessions of might from Jehovah. Before each of his exploits we read that "the Spirit of the Lord came upon him."

This second condition, it is true, compels our attention to the divine source of the power. But it points to something very different from that steady inward undemonstrative power which it is the Christian's privilege to possess. We shall not err if we see in it an indication that Samson's exploits were performed in a kind of possession, a Berserker fury, which armed him with the irresistible force of frenzy and struck terror into his foes.

But what may be called his ordinary strength—great as it doubtless was—was associated with his hair. This connects it with what was at once an element in his consecration and its token, and teaches—if in the most rudimentary way—one of the fundamental principles of religion. The simplicity of the method in which the lesson that power depends upon consecration is here taught perhaps provokes a smile in us. To us the seeming confusion between the inward and the outward, the consecration and its formal symbol, may seem strange; but once more it may be repeated that but for the simplicity of these early lessons *we* might have been ignorant of the higher truths embodied in the religion of to-day. And it were well indeed for us if we had as effective a belief in the connexion of consecration and power as that which dominated Samson. Did we but learn this lesson to the same degree as he had learnt it, we should not rely, as alas we so frequently do, on work done in a routine way, we should not face our temptations with a grumbling mind, we should not attempt our duties with the self-centredness that so often marks us. We should act as those who know that without God we can do nothing, that through Christ the strengthener we can do all things.

We have followed Samson so far in a career of ever-widening renown. His exploits have been growing more and more marvellous. The hopes of his people have been growing higher and higher. But suddenly all is changed. The glory is departed. Hope is quenched in bitter grief. Betrayed by a woman, Samson has lost his strength, his liberty, his sight, and the champion of Israel has fallen. One hour the glorious hero "whose strength might have subdued the earth"—the next a helpless captive in the hands of his foes, bound and blinded, the victim of their vengeance, the butt of their taunts. In reading the narrative of his fall we

cannot but be struck with the elementary, the almost primitive, method in which its lesson is conveyed. What that lesson is any child can read—that in the surcease of consecration is the end of the power which it gives. It matters not that in Samson's case the surcease of the consecration is directly effected by the hand of another, that it was neither Samson's hand nor his order that shore his Nazarite locks. That they were gone sufficed to mark that his consecration was at an end. And with that his power too ended. Shorn, deconsecrated, enfeebled, he rose at Delilah's cry from his sleep at her knees. Half-wakened, scarcely conscious of what had happened, he murmured as of old, I will go out as at other times before and shake myself. But he wist not that Jehovah was departed from him. Childishly simple as this seems, its simplicity is that of the great principles of religion. Its lesson is one that can never become obsolete.

It may be developed, added to, expanded; but later teaching on the loss of power no more supersedes it than is our knowledge of the value of *a* superseded when we know that *a n* spells *an*. The list of sins possible to Samson was very limited. Worship of another god than Jehovah, the drinking of wine or strong drink, the eating of unclean food, the touching of a dead body, the shearing of his hair—these well-nigh exhaust the list of actions which he would recognise as forbidden to him. For us the list is infinitely increased. The whole range of morality has been added to religion, and to the outward has been added the inward. But that sin, deconsecration, means the end of power is as true for us as it was for Samson. His career is the great object-lesson by which God teaches the enfeebling effect of sin. And lightly though we may regard our faults of act and word and passion, swift and fatal, as in Samson's case, is their penalty. Do we wonder why our work is so resultless, why though once our life was full of a freshness of strength and vitality that made us masters of our circumstances, now we are listless, nerveless, knit round as with bonds which we cannot burst?—here perchance is the secret. We have betrayed our trust, and the strength which Jehovah committed to us has—with the inevitableness of natural law—departed from us.

Our strength is in our own keeping. Though perhaps the loss of his locks under any circumstances might have entailed the departure of his strength, yet we may see in the story that Samson was in no danger of losing it but by his own fault. Milton makes him say: "All foretold had been fulfill'd but through mine own default;"

and we may believe that the poet has caught the spirit of the story in making Samson refuse to recognise any extenuation of his responsibility.

"Nor was I," says Milton's Samson,

> "at all surprised,
> But warn'd by oft experience.
> Thrice she assay'd with flattering prayers and sighs
> And amorous reproaches to win from me
> My capital secret—from me
> Who with a grain of manhood well resolv'd
> Might easily have shook off all her snares."

It is the folly of his conduct that chiefly impresses Milton's Samson—his folly in trusting his secret to one whom he so well knew to be false. "Tell me, my friends," he says, "Am I not sung and proverb'd for a fool in every street."

And indeed it is hard not to laugh at the man's folly. Yet did he do aught but what we are doing daily? He did but risk his consecrated strength to get rid of worry and to please the woman whom he loved. His temptation, I trow, was greater far than many a one to which we yield. Love and the desire of ease have overcome many besides Samson. Thrice in vain Delilah assailed him, but in the end he could not withstand her importunity and tears. It is easy to see here how even in that non-moral age morality was asserting its claim to association with religion. Samson's weakness as regards women, though he may have seen no harm in it, had brought its nemesis. But whether he understood this or not, the strength of the temptation which his love for her involved cannot be overlooked. Combined with the worry of her constant questioning, to many a man of stronger moral life than Samson, its force would have been irresistible. Which of us dare say that he would in Samson's place have remained firm? How many of us are proof against a temptation to please others at the cost of right? How many of us can bear without yielding to sin the worry of one hour? Do we not all too often say, Peace at any price? Do we not in forgetfulness of the eternal issues hanging upon our conduct parley away our safety and our strength?

Samson was drawn into sin by love and ease—but danger could not daunt him. Are we who are perhaps daily frightened into ineffective compromise with sin, who are perhaps daily seduced into evil ways by the desire to escape a little discomfort—are we to ridicule and revile one who had this characteristic of a hero-

saint that he never feared nor flattered any flesh. From any such shamelessness may we be delivered.

The story of Samson has been recorded not for our ridicule nor for our sarcasm, nor that over its perusal we may wile away a pleasant hour, but for our warning. It is a terrible story. For its lesson writ large for all to read is that in a moment of weakness we may sin away our joy, our strength, the purpose of our life. Almost unconsciously Samson wrecked his life. He wist not that Jehovah was departed from him.

Oh the awful ruin sin makes. Samson the irresistible hero becomes in an hour Samson the helpless captive! And oh the bright hopes it blights. The deliverer—himself a slave! And oh how it frustrates the great designs of God—man's unfaithfulness baffling God's gracious plans.

And yet we cannot close without a word of comfort. Even for Samson, foolish, headstrong, presumptuous—Samson the consecrated who had broken his vow—there was space for forgiveness. And though, however repentant and chastened, never again could he be what he once had been, or do what he might have done, yet in some measure was his strength restored, and one more exploit was he enabled to perform upon Jehovah's foes. So with all the sin of the past upon us, with our broken vows, with our lost strength and dissipated endowments, let us return unto our Lord, though it be with shame; and even yet perchance He may find work for us, however small, in the struggle against His foes, and give us strength to do it.

F. W. KELLETT.

THE RECENSIONS OF THE QURÁN.

THE various portions which now form the Qurán were recited by the Prophet during a period of twenty-three years, but during his lifetime they were never collected together or systematically arranged. Passages were written on palm leaves, leather, and on such other materials as came to hand, by individual hearers, but these were all disconnected and had no special authority. The great storehouse of the Qurán was the marvellous memory of the Arab people. It was recited again and again at each act of worship, and it was held in such reverence that the committal of it to memory was an act of the highest virtue.

We owe the Qurán as we now have it to two recensions, made by the first and third Khalifs, Abú Bakr and 'Usmán. At the battle of Yemana, probably within a year of the death of the Prophet, when the usurper Musailama was overthrown, a great many of the Qurán reciters were slain, and Omar,* afterwards the second Khalif, began to fear lest the true text should be lost. There is a well authenticated tradition by Zaid ibn Tabit which records Omar's speech :—"I fear," he said to Abú Bakr, "that the battle may again wax hot amongst the Qurán reciters in other fields of battle, and that much may be lost therefrom; now, therefore, my advice is that thou shouldst give speedy orders for the collection of the Qurán." This advice approved itself to the Khalif. He then summoned to his presence Zaid, who had been an amanuensis of the Prophet and had a great reputation for his knowledge of the Qurán. He said to him : "Thou art a young man and wise; against whom no one amongst us can cast an imputation ; and thou wert wont to write down the inspired revelations of the Prophet of the Lord, wherefore now search out the Qurán and bring it all together." Zaid collected it from the passages written as we have described, from all who could remember any portion, and when he had completed the whole he gave it to the Khalif Abú Bakr who committed the copy to the care of his daughter Hafṣa, one of the widows of Muḥammad. This edition was for ten years the only one in full use.

The work whilst in progress was superintended by Omar. It is said that he accepted nothing as part of the Qurán which was not testified to by two persons. A case in point is the stoning verse, "The married man and the married woman when they commit adultery, then stone them without doubt." Omar said he could not vouch for this, but that he would have inserted it had he not feared that he might be charged with having added something to the Qurán. He himself knew the verse, but could not find corroborative testimony. The fact that stoning is the Muḥammadan legal punishment for adultery and that no other basis for it is known except this verse which Omar withdrew, seems to show that he had some authority for his statement. Anyhow its omission shows the care taken with this recension.

In the arrangement of the Qurán, Zaid seems to have had original passages before him and to have put them together without much regard to the sense. Thus we have the name *ṣuḥúf*, loose

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* Or more correctly 'Umr, but I keep the more familiar form of the name.

leaves, and *súras*, the rows, the name now given to the various chapters. A tradition recorded by Ibn 'Aliya says :—" Zaid after much labour compiled the Qurán without any order of Súras." Some orthodox Muslims hold that the present form was ordained by God and follows an arrangement made by the Companions of the Prophet, in which case it is difficult to see the need of Abú Bakr's recension.

It is said by the German critic, Weil, that Abú Bakr altered some passages. Thus Weil adduces the tradition that Omar would not believe that the Prophet was dead and vehemently expressed his doubts, until Abú Bakr recited some passages from the Qurán on the subject of the death of Muḥammad. Weil considers that Omar and other Muslims did not know of these passages and that Abú Bakr invented them. But Nöldeke, Muir, and other competent critics think that this is a gratuitous assumption without the least foundation in fact.

The circumstances are these: Omar, on seeing the placid countenance of the Prophet said, " He is not dead, he hath only swooned away." To one who tried to convince him he replied, " Thou liest, the Apostle of God is not dead . . . the Prophet of the Lord shall not die until he have rooted out every hypocrite and unbeliever." In words similar to these he addressed the crowd which had now gathered together. Then Abú Bakr said, " Silence ! Omar, sit thee down : be quiet. Hath not the Almighty revealed this verse to the Prophet, saying, 'Verily thou shalt die and they shall die.' " And again, after the battle of Uḥud, " Muḥammad is more than an Apostle: verily the other Apostles have died before him. What then? If he were to die, or to be killed, would ye turn back on your heels? * Let him then know, whosoever worshippeth Muḥammad, that Muḥammad is dead." Then Omar was satisfied. There are also other passages which speak of death,† so that Abú Bakr must be pronounced innocent of the fraud charged upon him, for it is unreasonable to suppose that he interpolated them all.

Weil also considers that verse 14 of Súra xlvi. is an interpolation. " We have commanded man to show kindness to his parents, his mother beareth him and bringeth him forth with pain, and his bearing and his weaning is thirty months; until when he attaineth strength and the age of forty years, he saith, ' O Lord give me inspiration, that I may be grateful for Thy favour wherewith thou hast

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* Súras xxxix. 31, iii. 138.

† Súras xxix. 58, xxi. 35-6.

favoured me, and my parents.'" According to the commentator Ḥusain, Abú Bakr embraced Islám in his thirty-eighth year. His parents were also converted, and in his fortieth year he said, "O Lord give me inspiration that I may be grateful." Thus this verse has been supposed to refer to him, but this by no means proves that he interpolated it, for had he wished to introduce a verse about himself, he surely would have invented one far less obscure. This charge then may be dismissed as having no basis in fact. Although the recension thus made under the direction of Abú Bakr was of the nature of a private undertaking, and too much importance ought not to be attached to it, yet it was of great value as forming the basis for the authoritative recension of the Khalif 'Us̤mán. It is not certain whether Zaid completed his work before the death of Abú Bakr or not. The work when finished was handed over to Ḥamsa, the daughter of Omar, which would imply that Abú Bakr was now dead. It is also a confirmation of the private nature of the undertaking.

With the great mass of the people there was no critical study of the Qurán, for they were far too busy with the ceaseless fighting that went on, and in the accumulation of booty. The result was that they went on reciting the Qurán as they had been accustomed to do and paid little attention to Zaid's arrangement, and many knew very little about it. After the battle of Kadesia (637 A.H.), Omar ordered the leader of the victorious army to divide the booty amongst the warriors who were best acquainted with the Qurán. One was called up and he replied that he had been so engaged in fighting that he did not know anything by heart. Another said that he only knew the 'Bismillah'—'In the name of God most merciful and compassionate'. As time went on, even amongst professed scholars, discrepancies arose, and those who in their several districts were looked upon as authorities maintained the superiority of the readings they favoured and quarrels commenced on the subject. The inhabitants of Ḥims stood by the readings of Al Miqdád bin Al-Aswad; the Kúfites by those of Ibn Mas'úd; the Basrites by those of Abú Músa, and so on. The consequences threatened to be very serious, for men wondered how, as the Qurán sent down by God was one, there could be different texts, and so the Khalif 'Us̤mán determined to bring out a new and authoritative recension. He appointed Zaid who was a native of Madína and some learned men amongst the Quraish* to do the work. They took Abú Bakr's compi-

*This was the Meccan tribe or family to which the Prophet belonged.

lation as the basis of the new book, and collected all the copies they could get. When they had finished the work, 'Usmán destroyed all the books of the old edition he could get, except the copy which belonged to Ḥafṣa. This, however, was destroyed soon after by Manoan, the Governor of Madína. The now authorised edition was sent forth into all the provinces as the only recognized book.

In the case of any difference of opinion, Zaid had to give way, and the final decision lay with the Quraish members of the committee, or with the Khalif himself. Thus the Qurán was preserved in the Meccan dialect. An example of the Khalif's interference is given in the tradition which records that 'Ali wished to write تابوة with ة, the others with ت as تابوت, and 'Usmán decided in favour of the latter, as being according to the Quraish dialect. This is rather an unfortunate illustration, as تابوت is not an Arabic word, but was borrowed by Muḥammad from the Rabbinical Hebrew.* All the various traditions on such points are intended to show that the recension is according to the Meccan dialect, the language of Gabriel and of Muḥammad. It is said by some that the Khalif had a political motive in his action in this matter, and that he hoped that the settling of doubt as to the Quránic text and the production of an authorised edition, would raise him in the estimation of the true believers and so strengthen his party against their adversaries, who were numerous and powerful. This may be so, but he had the support and sanction of the Companions of the Prophet, for without their assent and co-operation it could not have been done. It is evident that the Khalif collected all the revelations he could procure, and exercised care and caution. Ibn Zubair says: "I read to 'Usmán the verse, 'Such of you as shall die and leave wives shall bequeath their wives a year's maintenance without causing them to quit their homes' (Súra ii. 240); but the phrase 'quit their homes' is abrogated by other verses (*e.g.* v. 234, which limits the obligation to four months and ten days), so why have you written it?' Then 'Usmán said, 'O my nephew, leave it, I will not change anything from its place.'"

The present form of the Qurán was established by Zaid and his coadjutors. They retained the Bismilláh, except at the heading of Súra ix. The reason they gave for this was that they were in considerable doubt as to whether Súras viii. and ix. should not come together. At last they finally agreed to separate them, but omitted

* See Geiger's *Judaism and Islám*, p. 31.

the Bismilláh, as that is a very definite sign of separation. Its absence shows that there was some doubt about the division into two Súras. The arrangement of the Súras is quite arbitrary and depends on no principle at all. Many Súras are very composite. Probably the people could not tell Zaid when various parts which they brought to his notice were revealed, and so the portions got mixed up together without any regard to dates or place. Thus when Muḥammad bin Sirín asked Ikrima whether the Qurán was to be in chronological order, he said: "Collect it just as it came down, first portion first, second second, and so on; if men and genii tried they could not do it in this order."

In fact, the age and the men were uncritical, and the only apparent rule followed was to arrange the portions of a Súra in the best way possible and then to put the longer Súras first in order and the shorter ones last, without any reference to chronological sequence.

Some of the Súras have single letters prefixed to them, the meanings of which it is impossible to determine. These are the letters A.L.M.; A.L.R.; Y.A.; Kaf, Ha, Ya, Ain, Sad. This latter set (ص ع ي هـ ک) occurs in the beginning of Súra xix., which contains the histories of John the Baptist and of Christ and was recited to the King of Abyssinia in the presence of the ambassadors whom Muḥammad sent to him. This had led Dr. Sprenger to suppose that these mystic words stand for a Christian symbol, just as the letters I.N.R.I. stand for *Jesus Nazarenus Rex Judæorum.* So he would make out of these letters the following sentence:—

عيسي النصاري ملک اليهوديين

In Arabic, it not necessary to use the first letter of a word for an abbreviation. The most prominent letter in a word can be taken, so Dr. Sprenger takes ک · ص · ع and هي and supposes the words were written thus and were read from below* as legends on coins are read:—

ک = ملک and هي = يهودي that is, King of Jews;

ع = عيسي and ص = النصاري that is, Jesus the Nazarene.

This is curious but not at all probable. Ibn Khaldún says: "God has placed these letters in several Súras as a sort of defiance, as if He had said, 'These are the elements which compose the Qurán, take them and make a book equal to it in style.'" This is in

* *Journal of the Asiatic Society of Bengal,* Vol. 20, p. 280.

accordance with the idea that just as men know these letters but can make nothing out of them, so no one can compose anything equal to the Qurán. Several explanations are given by Sale in the preliminary discourse to his translation of the Qurán. Nöldeke considers them to have been private marks of the owners put on the copies lent to Zaid, which have inadvertently crept into the text.

Muslims believe that the Qurán is incorruptible—"a book whose verses are established in wisdom, and then set forth with clearness" (Súra xi. 1); but the fact that 'Usmán and his company of revisers had to consider a variety of readings, to weigh their authority, and if necessary to discard them in favour of the Meccan readings, caused no small scandal. But a way was found out of the difficulty. Abú Ibn Káb, one of the Companions, became so famous as a reciter of the Qurán that the Prophet himself said, "Read the Qurán under Ibn Káb." Ibn Káb one day stated that, scandalised at man after man who entered the Mosque repeating the Qurán in different ways, he spoke to Muhammad about it. The Prophet said, "O Abú Ibn Káb! intelligence was sent to me to read the Qurán in one dialect, and I was attentive to the Court of God, and said, 'Make easy the reading of the Qurán to my sects.' Then instructions were sent to me a second time saying, 'Read the Qurán in two dialects.' Then I turned myself to the Court of God, saying, 'Make easy the reading of the Qurán to my sects.' Then a voice was sent to me the third time, saying, 'Read the Qurán in seven dialects.'" There is also a tradition that Omar said, "During the lifetime of the Prophet I heard a man read a chapter of the Qurán. I heard the readings which he followed, and, as they were different from those which I knew and which I had heard from the mouth of the Prophet, I feared the Namáz would be spoilt. At the close of the Prayers I was angry with him and struck him a blow and demanded to know where he had heard these readings. He declared that he had heard them from Muhammad. We then went to the Prophet to settle the dispute. He said they were correct and added, 'In truth, the Qurán is revealed in seven dialects, read it in as many ways as you can.'" * This removed all difficulty, and the foresight displayed by the Prophet in thus obtaining a divine sanction for the various ways of reading the Qurán was looked upon as a proof of his inspiration. Thus arose the '*haft qirá'át*', or 'seven readings' of the Qurán now recognised.† These are called after seven men famous as

* *Journal Asiatique*, Décembre 1843, p. 378.

† For a fuller account of these see Sell's *Faith of Islám*, pp. 54, 353-6.

Qurán readers, and as ‘Usmán's Qurán had no vowel points, great opportunities for differences in pronunciation arose. In course of time public opinion settled down on two of the styles as most appropriate, and now these are in actual use. The reading-style of Hafs, a disciple of Imám ‘Ásim, is followed in India, and that of Náfí‘ in Africa and Arabia.

The fact that ‘Usmán, when his own recension was complete, burnt all the copies of the older edition he could find was made the basis of a charge of the alteration of the original text. He defended himself thus: “They say that I burnt the Qurán. I did it because it was in small portions in the hands of men and every one said, ‘I have the best one.’ I collected them all, placed a long Súra first, a medium length one in the middle, and a short one at the end, arranged all well and handed them over to men; but the Qur'áns which they had I collected and burnt.” The probability is that ‘Usmán made the best recension then possible, but there are traditions regarding other forms of the book, for they did not all became extinct at once. Of these the most important are those of Ubai ibn Káb and of Ibn Mas‘úd. Ubai is said to have brought together Súras cv. and cvi., contrary to the sense. He varies the order of the Súras and is said to have added two new ones, called Súratu'l-Khala‘ and Súratú'l Hafd, or, as it is also called, Súratu'l Qanút. These are:

“In the name of God, the Merciful, the Compassionate.

O God we pray Thee for help and forgiveness: we praise Thee and are not unthankful towards Thee, and we let go and forsake every one who trespasses against Thee.”

“In the name of God, the merciful, the compassionate.

O God we serve Thee, and to Thee do we pray, and Thee do we worship; we hasten to Thee; we strive after Thee; we hope for Thy pity, and we fear Thy punishment. Truly, Thy punishment overcomes the unbelievers.”

These may have been simple prayers, written on the margin of a Qurán, but it is not clear whether this is the case or not. The oldest book in which Nöldeke found them is one written in the fifth century of the Hijra. The second Súra of these two, it is said, should be placed in the Qurán after the words of Súra x. 10, “Glory be to Thee, O God, and their salutation therein ‘Peace’.” There are expressions in these Súras not found in the authorised Qurán, *e.g.*, أثني and حفد. Then كفر is not constructed with the accusative,

but with ب · Again تجرّ in the sense of trespass does not take the accusative.

The objection is taken to these Súras, that in them man addresses God and not God man; but Súra i. in the Qurán is similar in style, and in any case the word قُل, 'say', may be understood, so this objection has no weight. According to the Traditions these prayers seem to have been known in early times.

Ibn Mas'úd's copy omitted Súras i., cxiii., and cxiv. 'Ali's copy of the Qurán is said to have been arranged chronologically, Súra xcvi. being put first; but as it is not extant, it is impossible to say whether this account is correct or not. The copy possessed by 'Áyesha is said to have been arranged in a different order from that made by Zaid. Other copies joined together Súras xciii. and xciv., but they have all disappeared. The most serious opponent of 'Usmán's text was Ibn Mas'úd, a Companion of the Prophet and a great theologian. But nothwithstanding the number of enemies 'Usmán had, his Qurán held its ground, and as any valid cause of opposition would have found eager partisans, we must assume from the general acceptance given to it, that it was looked upon as genuine. By far the most serious objection to it is that made by the Shí'ahs, though there is no good historical evidence that 'Ali or his followers in the earliest period ever rejected 'Usmán's book. The charges made against him are of much later date, and though their historical value may not be great, they cannot be entirely overlooked. No doubt some copies of the Qurán were preserved by their owners in spite of the Khalif's orders that all should be destroyed. A Shí'ah tradition records that "the Prophet said, 'O 'Ali! Truly the Qurán delivered to you is written in fragments on pieces of silk and of skin; collect them, but do not act as the Jews did with the Book of the Law.' 'Ali said that he received this copy covered up in a yellow cloth, and read it to the Prophet in his house."

This was why, according to Shí'ah tradition, 'Ali said the Qurán ought to be kept in his family. When Omar asked him to lend his copy in order that other copies might be compared with it, he refused, saying that the Qurán he possessed was the most accurate and perfect, and could not be submitted to any changes and alterations which might be found necessary in the other copies. He said that he intended to hand down his copy to his descendants to be kept until the advent of the Imám Mahdi. It may be asked, How was it that 'Ali did not get his own copy recognised as the one and only authorised

book? The reply made is that in the troublous times in which he lived he had neither the leisure nor the opportunity to convince the Muslims who supported his rivals that they had been unjustly dealt with, nor could he circulate his own copy of the Qurán without calling in all 'Usmán's copies, and this was an act he dared not venture on. It would have simply increased the already existing dissensions and have hastened his downfall, so he left the matter alone. After the assassination of 'Ali, his sons Hasan and Husain were subjugated by Muavia, and outwardly, at least, acknowledged the authorised Qurán as the true one, and said that the Faithful should use it as it was, without any regard to other passages or fragments regarded by some of their followers as intrinsic portions of the true text. In secret, however, they assured their partisans that the complete Qurán would remain concealed until the appearance of Al Mahdi, the last Imám, at the close of the present dispensation.

According to Shaikh Abú Ja'faru 'l Qúmi their case stood thus: "We believe that the Qurán given to the Prophet is contained within its covers, and now found in use. The number of Súras is generally acknowledged to be one hundred and fourteen, but according to our view Súras xciii. and xciv. form one; Súras cv. and cvi. also form one; Súras viii. and ix.* form one, and he who attributes to us a Qurán different from this is a liar."

As already explained, the Shí'ahs defend the assent given to 'Usmán's recension by the assertion of their belief that the hidden parts will be made known to the whole Muslim world by Imám Mahdi. Still some of the more fanatic Mullás† of the Shí'ah sect, hold that certain passages are even now authoritative, and charge Omar and 'Usmán with having suppressed or altered them. They describe the defects in the present Qurán as due to

(i.) Omission of certain words and phrases.‡

Thus in Súra iv. 164 we read, "God is Himself witness of what He hath sent down to thee *concerning 'Ali*"; in Súra v. 71, "O Apostle! proclaim all that hath been sent down to thee from the Lord *concerning 'Ali*"; in Súra iv. 136, "Of a truth those who believed and then became unbelievers, then believed and again became unbelievers, and then increased their unbelief *with regard to the family of Muhammad and their rights*"; and in Súra xxvi. 228,

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* As the Bismillah is omitted before Súra ix., some Sunnis also looked upon it as part of the previous Súra.

† For the names see *Journal Asiatique*, Décembre 1843, p. 405.

‡ The parts said to have been omitted are printed in italics.

"But they who treat them, *the family of Muhammad and their rights* unjustly shall know what a lot awaiteth them."

(ii.) Alteration of verses or passages.

In Súra iii. 106, "Ye are the best nation that hath been raised up unto mankind: ye enjoin the just and forbid the evil." For 'nations' read 'Imáms', that is, ائمة for أمة. The Shí'ahs support their reading by saying that the description given of the enjoining and the forbidding applies more correctly to the Imáms as rulers than to a nation in its corporate capacity.

In Súra xxv. 74, "O our Lord! give us in our wives and offspring the joy of our eyes and make us examples to those that fear thee." For 'make us examples to those that fear Thee' read 'make for us Imáms, from those that fear Thee," that is, اجعل لنا من المتقين اماماً for اجعلنا للمتقين اماماً, which is the received text.

In Súra xiii. 12, "Each one has angels before him and behind, who watch over him by God's order." After the word angels add 'and guardians' (رقيب).

In Súra xi. 30, "(With such shall he—Muhammad—be compared) who rest upon clear proofs from their Lord? to whom a witness from him reciteth (the Qurán) preceded by the Book of Moses, a guide and mercy." The other reading is, "To whom a witness from him reciteth (the Qurán), a guide and mercy, preceded by the Book of Moses." The witness, who is the guide and mercy, is 'Ali who comes from him, that is Muhammad, and not the Book of Moses. The whole verse is a difficult one. Some say the witness is Gabriel, who came from Him (God) and recited the Qurán to Muhammad. Some say the 'clear proof' is Muhammad and the witness 'Ali; others that the 'witness' is the Qurán itself.*

In Súra xxiii. 39, "There is no life beyond our present life; we die and we live and we shall not be quickened again." The Shí'ahs say that the order must be inverted—'we live and we die'.

(iii.) Verses defective in respect of their order.

Súra ii. 58: "He (Moses) said, 'What, will ye exchange that which is worse for what is better? Get ye down into Egypt, for ye shall have what ye asked.'" It is said that in the correct and true Qurán these words were immediately followed by others, now found in Súra v. 23: "They said, 'O Moses! Therein are men of might and verily we can by no means enter in until they be gone forth.'"

* *Khulásatu-t-Tafásír*, Vol. ii. p 383.

In Súra xxv. 6 the opponents of Muḥammad say of the Qurán, "Tales of the Ancients hath he put in writing and they were dictated to him morning and evening." It is said that in the original Qurán these words were followed by a passage now found in Súra xxix. 47, in which God says to Muḥammad, "Thou didst not recite any book (of revelation) before it; with that right hand of thine thou didst not transcribe one."

But the most serious charge of all is that of the omission of a whole Súra, called the Suratu'n-Núrain, or 'Two Lights', by which Muḥammad and 'Alí are meant. It is as follows*:—

"In the name of God, the Merciful, the Compassionate.

"O ye who believe, believe in the two lights We have sent down, who have recited Our signs and warned you of the punishments of the Last Day. These two lights (proceed) the one from the other. Truly, I am the Hearer, the Knower.

"For those who obey the orders of God and of His Prophet, for them, according to these verses, there is a Paradise of Delights; but those who disbelieve after they have believed, and who break their promise and that which the Prophet had stipulated for them, shall be cast into Hell.

"They who have injured their own souls and have been disobedient to the successor of the Prophet (*i.e.*, 'Ali), they shall drink of the scalding water.

"Truly, God is He who gives light to the heavens and to the earth, and who chooses the angels, the prophets, and who makes believers; they are His creation, He creates what He wills: there is no God but He, the merciful and gracious.

"Truly, those who were before them have deceived their prophets. I have punished them for their deceit, and my punishment is severe and strong.

"Truly, God has destroyed 'Ád and Ṣamúd on account of what they did and has made them as a memorial to you, but ye did not believe. And He did the same with regard to Pharoah for his opposition to Moses and his brother Aaron. He drowned him and all who followed him as a sign to you, yet most of you are perverse. Truly God will gather them together in the day of resurrection, and they will not be able to answer when questioned: for them is the Hell, for God is knowing and wise.

"O Prophet! publish my warnings, perhaps they will follow them.

* The Arabic text of this Súra will be found on the next two pages.

In truth, they who turned from my signs and my orders have perished. As to those who keep thy covenant, I reward them with the Paradise of Delights. Truly, God is the Pardoner and the great Rewarder.

"Truly, 'Ali is one of the pious men, and we will restore his rights to him at the Day of Judgment. We are not ignorant of the injustice done to Him. We have exalted him above all thy family, and he and his posterity are patient and his enemies are the chief of sinners.

"Say to those who have disbelieved after they had believed, 'You have sought the glory of worldly life and have hastened to gain it and have forgotten what God and His prophet promised you, and you broke the promises after a strict order about them. We have given you examples, perhaps you may be guided.

"O Prophet! We have sent the manifest signs; in them are shown who will believe on him ('Ali) and who after thee will turn away from him ('Ali).

"Turn from them; certainly they turn aside and certainly We will summon them on the Day (of Judgment), when nothing shall avail them and no one shall pity them. Truly, there is a place for them in Hell and they shall not return. Praise the name of thy Lord and be of those who worship Him.

"Truly, We sent Moses and Aaron with what was needed and they rebelled against Aaron. Patience is good, so we changed them to monkeys and pigs, and have cursed them till the day of resurrection. Be patient, they will be punished. We have sent thee an order, as We did to preceding prophets. We have appointed to thee a successor from among them: perhaps they will return. He who turns from my order, from him I will turn, they get but little benefit from their unbelief. Do not ask about those who break the law.

"O Prophet! We have made for thee a compact on the neck* of those who believe; possess it and be of the number of those who are thankful.

"Truly, 'Ali is constant in prayer at night making the prescribed prostrations (*sájidan*), and he fears the Last Day and hopes for mercy from his God.

"Say, how can those be compared who make tyranny, and those who know my troubles. They will place charms on their necks and they will repent of their works.

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* *i.e.* they must keep it.

"We gave good news to thee of pious descendants, and they will not be disobedient; my peace and my mercy is on them, living or dead, and on the day when they shall rise again. My anger is on those who after thee transgress amongst them. Truly, they are a bad people and will wander from the right way; but those who go on in the way, on them is my mercy and they will be safe in the lofty rooms (of Paradise).

"Praise be to the Lord of both worlds. Amen."

Mirza Káẓim Beg, to whose researches we are indebted for a copy of this Súra in the original Arabic, does not believe in its genuineness. He says that there is no authentic tradition about it, that no author in the earlier centuries mentions it, and that the name even was not heard of until the 7th century A.H. He admits that it is quite possible that unimportant changes may have been made in the early recensions, but declines to believe that a whole Súra was discarded. Even assuming that 'Us̤man did not wish that anything favourable to 'Ali should appear, it was not necessary to omit a whole Súra. The omission of a few phrases would have served his purpose just as well. He considers the whole chapter, with the exception of the words and expressions favourable to 'Ali and his family, to be simply a compilation from various parts of the Qurán. This statement he supports by a comparison of expressions used in this Súra and also found in the Qurán. * M. Garcin de Tassy, in a footnote to Mirza Káẓim Beg's article, expresses the great joy he feels at the discovery of this unknown Súra, † and he evidently considers that it is not to be lightly set aside. He thinks that there is nothing inprobable in the idea that it was recited by Muḥammad and that it formed part of 'Ali's copy; but he does not consider himself bound to uphold its authenticity, while on the other hand he declines to say that it is a forgery. He very properly sets aside Káẓim Beg's argument with reference to the similarity of expressions in it and in the Qurán, for, as he points out, in the Qurán itself the repetitions of similar words and phrases in the various Súras are innumerable.

On the whole the weight of evidence seems to be against the Shí'ah claim. 'Ali and his followers were a powerful body during the Khalifate of 'Us̤man; they must have known very well what-

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* For a detailed list of these see *Journal Asiatique*, Décembre 1843, pp. 425-7.

† Je suis charmé d'avoir appelé l'attention des orientalistes sur le *chapitre du Coran inconnu* jusqu'a l'époque ou je le publiai, l'an passé, pour la première fois.

لنوفيه حقه يوم الدين ۝ وما نحن عن ظلمه بغافلين ۝ وكرمناه على أهلك
أجمعين ۝ وإنه وذريته لصابرون ۝ وإن عدوهم إمام المجرمين ۝ قل للذين
كفروا بعد ما آمنوا طلبتم زينة الحيوة الدنيا واستعجلتم بها ونسيتم ما وعدكم
الله ورسوله

ونقضتم العهود من بعد توكيدها وقد ضربنا لكم الأمثال لعلكم
تهتدون ۝ يا أيها الرسول قد أنزلنا إليك آيات بينات فيها من يتوفه مؤمنا
ومن يتوله من بعدك يظهرون ۝ فأعرض عنهم إنهم معرضون ۝ إنا لهم
محضرون في يوم لا يغني عنهم شيء ولا هم يرحمون ۝ إن لهم في جهنم مقاما
عنه لا يعدلون ۝ فسبح باسم ربك وكن من الساجدين ۝ ولقد أرسلنا موسى
وهارون بما استخلف فبغوا هارون فصبر جميل فجعلنا منهم القردة
والخنازير ولعناهم إلى يوم يبعثون ۝ فاصبر فسوف يبلون ۝ ولقد آتينا بك الحكم
كالذين من قبلك من المرسلين ۝ وجعلنا لك منهم وصيا لعلهم يرجعون ۝
ومن يتول عن أمري فإني مرجعه فليتمتعوا بكفرهم قليلا فلا تسأل عن
الناكثين ۝ يا أيها الرسول قد جعلنا لك في أعناق الذين آمنوا عهدا فخذه
وكن من الشاكرين ۝ إن عليا قانتا بالليل ساجدا يحذر الآخرة ويرجو ثواب
ربه قل هل يستوي الذين ظلموا وهم بعذابي يعلمون ۝ سيجعل الأغلال
في أعناقهم وهم على أعمالهم يندمون ۝ إنا بشرناك بذرية الصالحين ۝
وإنهم لأمرنا لا يخلفون ۝ فعليهم مني صلوة ورحمة وأحياء أو أمواتا ويوم
يبعثون ۝ وعلى الذين يبغون عليهم من بعدك غضبي إنهم قوم سوء
خاسرين ۝ وعلى الذين سلكوا مسلكهم مني رحمة وهم في الغرفات
آمنون ۝ والحمد لله رب العالمين ۝ آمين *

تمت

SÚRATU-N-NÚRAIN.

سورة النورين اثني و اربعين آية

بسم الله الرحمن الرحيم

يا ايها الذين آمنوا آمنوا بالنورين انزلناهما يتلوان عليكم اياتي ويحذرانكم
عذاب يوم عظيم ۞ نوران بعضهما من بعض و انا لسميع عليم ۞ ان الذين
يوفون بعهد الله و رسوله في آيات لهم جنات نعيم ۞ والذين كفروا من بعد
ما آمنوا بنقضهم ميثاقهم وما عاهدهم الرسول عليه يقذفون في الجحيم ۞
ظلموا انفسهم و عصوا لوصي الرسول أولئك يسقون من حميم ۞ ان الله الذي
نور السموات والارض بما شاء واصطفي من الملائكة والرسل وجعل من
المؤمنين ۞ أولئك من خلقه يفعل الله ما يشاء لا اله الا هو الرحمن الرحيم ۞
قد مكر الذين من قبلهم برسلهم فاخذتهم بمكرهم ان اخذي شديد اليم ۞
ان الله قد اهلك عادا وثمود بما كسبو وجعلهم لكم تذكرة فلا تتقون ۞
و فرعون بما طغي علي موسي واخيه هرون اغرقته ومن تبعه اجمعين ۞
ليكون لكم آية و ان اكثركم فاسقون ۞ ان الله يجمعهم يوم الحشر
فلا يستطيعون الجواب حين يسألون ۞ ان الجحيم مأواهم و ان الله عليم
حكيم ۞ يا ايها الرسول بلغ انذاري فسوف يعملون ۞ قد خسر الذين كانوا عن
اياتي وحكمي معرضون ۞ مثل الذين يوفون بعهدك اني جزيتهم جنات
النعيم ۞ ان الله لذو مغفرة و اجر عظيم ۞ و ان عليا لمن المتقين ۞ و انا

ever the Prophet had said about 'Ali; and it is not easy to believe that, powerful as they were, they would have allowed 'Usmán to suppress all such passages. Then when 'Ali became Khalif he could, if he had so willed, have produced his copy of the Qurán. The passions raised by civil war were already so strong that it is not likely that such an action as that would have so increased them as to lead to still further danger to the Khalif. The fact is that the cult of 'Ali, a most curious and interesting phase of religious thought, is of very much later growth, and when it developed, it needed all the support that these supposed revelations could give it.

The way in which the various recensions were made and the need of them show that the Qurán is open to criticism, and that the orthodox views of inspiration need to be very much modified, but do not prove that the present copies are not authentic. The conclusion arrived at by Muir, with which most scholars agree, seems to me sound and good. He says* :—"The conclusion, which we may now with confidence draw, is that the editions both of Abú Bakr and of 'Usmán were, not only faithful, but complete as far as the materials went; and that whatever omissions there may have been, they were not on the part of the compilers intentional. The real drawback to the inestimable value of the Qurán, as a contemporary and authentic record of Muhammad's character and actions, is the want of arrangement and connection which pervades it; so that, in inquiring into the meaning and force of a passage, no infallible dependence can be placed on the adjacent sentences as being the true context. But, bating this serious defect, we may upon the strongest presumption affirm that every verse in the Qurán is the genuine and unaltered composition of Muhammad himself, and conclude with at least a close approximation to the verdict of Von Hammer—'*That we hold the Qurán to be as truly Muhammad's word, as the Muhammadans hold it to be the word of God.*'"

EDWARD SELL.

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* *Life of Muhammad*, Vol. i. p. xxvi.

THE JOINT FAMILY SYSTEM IN INDIA: ITS ADVANTAGES AND DISADVANTAGES.

A GÔTRA primarily meant a 'cow-pen'—a place where cows were kept by the Aryans so as to be out of harm's way. It then came to have the sense of 'a collection of cows', and, subsequently, of 'a collection of cows as owned by a single patriarchal chief'. The next change in the import of the word was that it began to stand for a patriarchal family.*

The ancestors of modern Hindus entered India in separate pastoral groups whose principal wealth consisted in their cows. According to tradition eight such groups, or *gôtras*, founded by Visvamitra, Jamadagni, Bharadwaja, Gautama, Athri, Vasishta, Kasyapa, and Agasthya,† settled on Indian soil, each under the leadership of its founder; and the actual Hindu society of to-day is said to be but the enlargement of these eight 'patriarchal cells'. "Thus," says Mr. Bhattacharya, "we may trace the modern undivided Hindu family to its earliest recorded root, its original type, the *gôtra*."‡ Whether this statement is based on historical facts or not, it accords with the views held by many eminent European writers.

"Primitive society was composed of isolated wandering families composed of a man and his wife or wives and their children of all ages, the whole association being held together and living under the protection of the father."§ It would appear, therefore, that when society is traced backwards to its cradle, one of the earliest units, if not the earliest, is the patriarchal family. In the words of Sir Henry Maine, quoted by Mr. J. D. Mayne, "all the branches of human society may or may not have been developed from joint families which arose out of an original patriarchal cell; but, wherever the joint family is an institution of an Aryan race, we see it springing from such a cell, and, when it dissolves, we see it dissolving into a number of such cells."||

"The transition from the patriarchal to the joint family arises

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* Bhattacharya's *Hindu Joint Family*. Tagore Law Lecture, 1885.

† *Ibid.* p. 112.

‡ *Ibid.* p. 115.

§ See Nelson's *The Law of Property*, p. 33.

|| Mayne's *Hindu Law and Usage*, p. 236.

(where it does arise) at the death of the common ancestor."* In primitive Hindu society it was not so. Manu says: "The eldest brother may take entire possession of the patrimony, and the others may live under him, as they lived under their father."† But under a strong government the tendency is towards individual freedom. During the lifetime of the father the children may hold together. But the split takes place sooner or later, the result being that the despotic power of the patriarch gives place to the republican system of the joint family."‡ The eldest son, after the death of the father, becomes "by choice or by natural selection but not by right" the head of the family. "He is no more looked upon as the owner of the property but only as its manager." § Thus it is that the joint family evolves out of the patriarchal family.

It is a noteworthy point that the early writers on Hindu law seldom speak of such unwieldy joint families as are met with in modern times—joint families comprising several branches, all living together and interested in the same property. These came into being during the days of Muhammadan supremacy in India, when, in spite of some able and kind sovereigns, the generality of Mussalman rulers could never vouchsafe such security of life and property as the Hindus had enjoyed under the benevolent despotism of their Kshatriya suzerains.

The modern institution is the undivided Hindu family, "joint in food, worship, and estate." Its chief members are "those who, by virtue of relationship, have the right to enjoy and hold the joint property, to control the acts of each other with regard to it, to burden it with their liabilities, and, at their pleasure, to enforce its partition."|| These members are called coparceners, that is, persons who, on partition, would be entitled to demand a share; while, outside this group, there are others who can lay a claim only to residence and maintenance in the family house. These may, under certain contingencies, hope to enter into the coparcenary."¶ The coparceners—coheirs—are those who participate in the *shraddha*

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* Mayne's *Hindu Law and Usage*, p. 237.

† Manu, ix. 105.

‡ Bhattacharya's *Hindu Law*, p. 218.

§ *Hindu Law and Usage*, p. 238.

|| *Ibid.* p. 270.

¶ *Ibid.* p. 270.

ceremony of the owner of the property,—that is, the "three generations next to the owner in unbroken male descent."*

The most important species of coparcenary property is that which is known as ancestral property. "All property which a man inherits from a direct male ancestor, not exceeding three degrees higher than himself, is ancestral property, and is at once held by himself in coparcenary with his own issue."† All profits accruing from transactions carried on with the ancestral property should be brought into the common chest or purse.‡ The application of this principle has been made extremely wide, for it is stated in the *Vivadachintamani* that "if skill in literature or in military art has been acquired from the instructions of the father or of any coparcener, all acquisitions made by means of that must be shared with the rest."§

The father is at liberty to dispose of effects other than immovables for acts of duty, public and private. The other members have a voice in the disposal of the immovable property, with the right to demand food and lodging, and to call for an account of the ancestral estate preparatory to a partition. According to the Daya Bhaga law, the law administered in Bengal, "the sons have no right of ownership in the wealth of the living parents," but they have such right to the wealth of both when they are dead. In Bengal, therefore, any effort, on the part of the sons to depose their father from the post of managership is out of the question. ||

An account of the joint family system in India would not be complete without at least passing mention of the similar organization among the people of Malabar. "Their domestic system presents the most perfect type of the joint family system now existing." ¶ The members of the *tarawad* trace their descent in the female line. ** The power of managing the estate and regulating the expenditure in the family is generally vested in the *kâranavan*, as the senior member of the family is called. The junior members have a right to maintenance and residence in the family

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* Manu, ix. 186.

† *Hindu Law and Usage*, p. 281

‡ Maine's *Early History of Institutions*, p. 187.

§ *Hindu Joint Family*, p. 672. See also 7 Mad. H. C. 47.

|| *Ibid.* p. 226.

¶ *Hindu Law and Usage*, p. 235.

** "In this consists the main difference between a Malayâli *tarawad* and the Roman *gens*." Logan's *Manual of Malabar* Vol. I. p. 152.

house, and their separate acquisitions, if not disposed of during their lifetime, go, on their death, into the common fund of the family.*

Such, in brief, are some of the salient features of the joint family system in India. With this prefatory sketch, necessary for the right estimation of what follows, I shall try to point out the advantages and disadvantages of the institution.†

First, then as regards its advantages. Writers, western as well as eastern, have not failed to appreciate very highly the part which the joint family system of the Hindus has played in moulding their national character. "In no other country in the world," remarks Sir Monier Williams in his *Modern India*, "are family affection and reverence for parents so conspicuously operative as in India."‡ The mutual devotion of parents and children is most touching; and the various members of a Hindu family are knit together by ties of affection and reverential regard. The members early learn to merge their identity in one another.

Another of the wholesome influences of a joint family upon its members is that these are early trained to habits of obedience. A willing submission to all the reasonable injunctions of one's elders is one of the rules of conduct in the institution. The importance of this will be clearly understood by a reference to the somewhat paradoxical remark of one of the builders of the British Empire: "If you want to know how to command you must learn how to obey." "Whoso will be a good member of any social system must learn, in the first place, to obey. The law, the army, the church, the state service, every field of life and every sphere of action, are only the embodied illustrations of this principle."§

The word 'home' conjures up in the mind of a Hindu the memory of a thousand tender things which he would fain enjoy over again. To him there is no place like his own sweet home. There are no

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* For a detailed description of the Malayâli joint family life, see the Report of the Malabar Marriage Commission, p. 49.

† In this connexion I wish it to be particularly understood that the joint family system is not the *sole* agent that has brought into existence all the advantages and disadvantages referred to in this paper. That system, operating concomitantly with one cause or another, has, it is alleged, tended to produce the results here pointed out.

‡ p. 318. In his *New India* Mr. Cotton says that "the affection of Hindus for the various members of the family group is a praiseworthy and distinctive feature of their national character."

§ Blackie's *Self-Culture*, p. 63.

privations which the Hindu will not undergo rather than abandon the spot where he first saw the light of day.* A man who has no home, no parents to act as guiding stars in the ocean of his life, no brothers to lighten his grief, no wife to cheer him when weary with the day's labour, no children to climb on his knees, is considered by the Hindus to be the most unfortunate being under the sun. In this world he spells out his fate without the key, and is cheered by no gleam of hope even from behind the veil.

Connected with this love and regard for one's parents and relatives is the *shraddha* ceremony. For what does this commemorative rite imply? Divested of its religious aspect, we see it as the outcome of gratitude for acts of kindness received at the hands of the deceased. This rite is one of the characteristics of the joint family system of India. It is also enjoined by the tenets of the Hindu religion.

The Hindu family system has placed the question of religion in the forefront of its organization by declaring that a place for common worship in the family residence is a necessary mark of the institution. And rightly so. For I believe that no man, whatever may be his opinion on the question of the existence of God, has ever denied the utility of religion as a powerful sanction of the moral code. Great men of all ages and climes have said that the recognition of the existence of God as an object of worship, accompanied with love and obedience to Him, is the best working hypothesis in this work-a-day world, where the wise are few and the ignorant are legion.

There is another aspect of the Hindu joint family system which deserves attention at our hands. Yajnavalkya says that "an outcast and his son, an impotent person, one lame, a madman, an idiot, one born blind, he who is afflicted with an incurable disease, and the like must be maintained at the expense of the joint property without any allotment of shares."† A great number of persons, in con-

* "Though that may only be a gross form of human weakness which induces men to linger where the cradle of the race was laid, where generation after generation has been committed to consecrated dust, where the meadows and woods are instinct with memories of ancestral life, we are so constituted that our weakness will sometimes lend intensity to our lives." Pearson's *National Life and Character*, p. 258. Compare also page 7 of Davenport Adams's *Plain Living and High Thinking*. I am not unmindful of the fact that this stay-at-home disposition of the Hindus has been productive of disastrous results to India. But of this later on.

† The importance of this text consists in the encouragement of charity which it implies.

formity with the above dictum, are supported by the manager of the family. I believe it is owing to the joint family system that no 'Poor Law' has found a place among the Hindus. For Mr. Bose rightly remarks that "while it prevents the accumulation of excessive wealth and the good consequences thereof, it also prevents the growth of excessive poverty and the evil consequences thereof."*

It is only by cultivating qualities like those I have indicated that a man can fit himself individually to be a public man, a man of the world. Milton's observation that "he who would write a heroic poem must make his life heroic" is true in the case not of the poet only, but of all great workers of the world. Our individual moral development is greatly needed for the progress of our society. It therefore behoves us all to cultivate those moral qualities which are necessary for the growth of our social and national prosperity. And Mr. Cotton has remarked that in the joint family system, the Hindus possess 'the necessary panoply of life'.

Let us now turn to another point. In India lands are not, generally, cultivated by the landlords directly, but they are farmed out to several tenants at an annual rent. Now, if contrary to the principle of the joint family system, each member is allowed to have his portion and live separately, lands and money will, as soon as he attains maturity, have to be given him. This division will go on year after year. Each succeeding owner of an estate may wish to change the tenant who holds it. Thus, no tenant will know when the estate he holds will be taken out of his hands, and, consequently, he will not try to improve the land which, in course of years, must necessarily become less productive. This result the joint family system tries in its own way to obviate. There is, however, another side to this aspect of the question to which I shall refer when I speak of the disadvantages† of the system. To these I shall now direct attention.

As has been pointed out in the introductory remarks to this paper, the Hindu joint family consists of a number of persons

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* *Hindu Civilization under British Rule,* pp. 127-8.

† The joint family system forms, as every one knows, one of the stages in the evolution of human society, so that those evils which are inherent in the system cannot but be, more or less, borne by all who have to pass through that stage. But what I say is that in India these evils have been intensified and new ones have been added to the original stock by that conservatism, that dislike for change, which is characteristic of the Hindu nation and which has allowed the system to linger in the land longer than it would naturally have done.

who depend solely on their family for their support. "They are not liable to their coparceners for anything which might have been actually consumed by them, in consequence of their having a larger family to support or of their being subject to greater expenses."* Consequently this institution removes one of the strongest incentives to work, "and not only does not develop such qualities as individuality, strong-mindedness, and industry, but not unoften fosters idleness. If any member of the family finds work irksome, he can quietly sit at home," † and command the services of the wealth which the sweat of his ancestors has earned. Among certain classes of Indians there is a tendency to become idlers, chiefly owing to the enervating climate of the country and to the low price at which provisions for daily use can be procured. The family system directly countenances such a tendency.

The evils that follow in the train of idleness and the stay-at-home disposition of the Indians have left their mark on the commerce, industry, science, and literature of the country. Further, "the incentives to labour and economy are weakened by the sense of personal interest in their result being sub-divided." ‡ And the result has been sad indeed. Bountiful nature has been peculiarly partial to the Indian soil. Forests of valuable timber cover extensive tracts of land, and valuable spices abound in several parts of India. The country is rich in cereals and fruits, in gold and silver and precious stones. Yet the commerce and manufactures of the country are carried on mainly by foreigners and not by the sons of the soil. And this is because these are content with the support they receive from the family. Further, they know that the "skill and labour contributed by one joint sharer in the augmentation or improvement of the common stock establishes no right to a larger share." § This accounts for the absence of a Rothschild or a Carnegie in this country. Again, the dignity of labour is an idea unheard of in India. Where are our Daltons and Faradays, our Boltons and Brindleys, our Arkwrights and Stephensons? Many British workmen have used their brains to great advantage, and their names, garlanded with many grateful recollections, shall be handed down to generations yet unborn. But in India, the

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* Yajnavalkya, as quoted in the *Hindu Joint Family*, p. 194.

† *Hindu Civilization under British Rule*, pp. 125-6.

‡ Spencer's *Principles of Biology*, Vol. i. p. 704.

§ *Hindu Law and Usage*, p. 298.

possibility of any such thing has been precluded by the existence of the joint family system.

By her position and civilization India should have been the mistress of the Indian Ocean, and her merchant vessels, manned by Indian navigators and laden with Indian commodities, should have filled the seas of Europe and China. But after the joint family system came into vogue no industrial art, no mechanical invention, no maritime enterprise, was impressed with the marks of Indian genius.

Such, too, is the case with India's science and literature. In ancient days one could point with pride to a Charaka, an Âryabhatta, a Kâlidâsa, and a Bhavabhûti. But in these days of the joint family, the family environment is wholly unsuited to scientific investigations or to the development of creative or poetic power. Men want to grow great on family food; they enjoy living on the fruits of other men's labours; they have no cares or aspirations; they have no mind to follow knowledge "beyond the utmost bound of human thoughts."

There are other objections to the joint family system. "A numerous group like the joint family, between whom the bonds of natural affection are very unequal, cannot be allowed the fullest social intercourse without serious danger to their moral purity."* Hence the *purda* and *zenana* systems are essential adjuncts of the family system.† According to these systems women are secluded in their apartments, and the system further requires that "the newly married wife should be trained to the habits and ways of the family she enters into."‡ For the effectual attainment of this object infant marriages are, more or less, indispensable.

No well educated Indian can bear even the enumeration of these systems without a shudder. I am not using the language of exaggeration when I say that a large number of the evils under which India now groans can be traced, directly or indirectly, to the *zenana* system and to the system of infant marriage. The life of a Hindu woman is anything but enjoyable. She is early married to a man

* Extract from a letter of a Bengalee gentleman to Mr. Cotton, quoted in *New India*.

† Here I am aware of the fact that these systems are generally said to be excrescences of Muslim rule. But I doubt whether this is the sole cause of their existence, and whether the joint family system did not contribute, more or less, to their origin and growth. It should also be noted here that some of these evils are not usually to be met with in the family system prevalent among Malayâlis.

‡ From the letter above referred to.

about whom she knows absolutely nothing. She has very little time to educate herself. She is not allowed any liberty. She is forced to remain in her house; for her the outside world is as if it did not exist. The definition which the good shepherd Silvius gives of 'love' finds a literal interpretation in her life. "It is to be all made of sighs and tears; it is to be all made of faith and service; all duty and observance; all humbleness and all patience." In her house she has to pass her days in doing domestic duties, and all the food her mind gets is the gossip of her village. If, perchance, her husband dies while she is yet a virgin, the remainder of her life becomes a kind of living death: she is despised by all and cared for by none; she is regarded as a creature of bad omen.

When the family system was unknown or yet in its initial stage, there were many educated ladies who composed hymns and attended meetings. We still cherish the names of Visvavara, of Maitreyi, of Gargi Vachaknavi, and of Sita. But all is now changed. The iron hand of Indian orthodoxy has chilled the ardour and chivalry of ancient days, and the modern Hindus treat women as mere slaves. How, then, can we expect to see in Indians a prosperous, pushing nation?

Deep and abiding are the influences which mothers exert in the formation of the mental and moral qualities of their children. The lives of many great men bear testimony to the truth of this remark. It is a truth based on solid facts. If we want to progress as a nation, we must try to improve the condition of our women. With uneducated infant mothers Indians can never hope to produce 'the crowning-race of human-kind'.

The exclusive mode of living to which our women resort, their dislike of mingling with the members of other families, have, in a way, led to the marked and practical subdivision of the original four castes into several hundreds of communities. Here, however, I touch a theme too great to be handled in this paper.* But I may

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* The principle of the division of labour sowed the seeds of the subdivision of the castes. But what I mean is that the family system made the divisions marked and practical by the very exact rules laid down in reference to inter-dining and inter-marriage.

The Nayars of Malabar have become split up into scores of sub-castes (roughly calculated they come up to 140), some of which by common consent are graded in a settled order of caste-precedence, whilst others dispute their place in the list. A member of one caste will not eat meals prepared by members of another, nor sit for eating in the same row. Report of the Malabar Marriage Commission, p. 6 and Appendix V.

say that this system of caste has stood in the way of the progress of the Hindu nation, and that, as it is, it carries with it its own condemnation.

The trenchant criticism which the late Keshub Chunder Sen passed on the joint family system is worthy of our serious attention. "Why are there so many lawsuits in this country, and why do relatives so often fight against relatives? The system of joint family must be a great deal of the cause. There is not one family in the whole country where the members are not secretly jealous of each other. Without education, without the wholesome influences of free society, left entirely in the narrow field of their own selfishness, they literally prey upon each other. Good feeling among the male members is possible, but among the female members good feeling is impossible."*

One word more. Another evil of the family system affects the joint property. The old saying that "what is everybody's business is nobody's business" has been well exemplified in the systematic neglect which the members of a joint family evince in reference to the joint property. "The sole manager, as such, of a joint stock is entitled to no increased share."† He is not bound to improve the property. Whereas, if each one were to get his own share of the common stock, he would try to improve it or employ it in one profitable way or another.‡

To sum up. I have sketched the origin, growth, and present condition of the joint family system of India. I have tried to point out a few of the advantages of having a system like this, as also some of the evils that proceed from it. The general drift of the arguments under the latter heading has been to show that some of the dogmas of the system conflict with the principles of modern civilisation. The efforts of one adventurous and educated Indian here, of another there, are ruffling the surface of this system. The tendency of modern judicial administration is to look upon the house-communities as bodies of voluntary partners and to draw the inference that they may be dissolved at the will either of one associate or, at all events, of a majority of members.§ Western education has shown the necessity of giving women a higher place

* Dr. Murdoch's *Women of India*, pp. 84-85. See also Ghose's *Kristo Das Pal: a Study*, pp. 146-7.

† *Hindu Law and Usage*, p. 298.

‡ *Early Law and Custom*, p. 264.

§ *Ibid.* p. 264.

in society. In the days to come, there must be to all "a fair field and no favour." And the joint family system must in the course of years be modified to suit the altered conditions of society.* The sooner the better.

T. K. Krishna Menon.

LITERARY NOTICES.

England in the Age of Wycliffe. By George Macaulay Trevelyan, Fellow of Trinity College, Cambridge. London, New York, and Bombay: Longmans, Green, and Co., 1899.

This interesting book was, as its author tells us in his preface, originally composed as a dissertation sent in to compete for a fellowship at Trinity College, Cambridge. This fact probably accounts for the unsatisfactory form in which Mr. Trevelyan's work appears. It is called *England in the Age of Wycliffe*, but it is something less than that and at the same time something more. It combines a detailed account of the general history of England during the years 1376—1385 with a sketch of the history of Lollardism—the religious movement of which Wycliffe was the originator. It thus deals only with the England of the last nine years of Wycliffe's life, while it traces the results of his work down into the sixteenth century. There is therefore a certain want of unity in Mr. Trevelyan's book, but this is the only fault that there is to find with it. It is interesting and lucid, and cannot fail to prove useful to those who wish to become better acquainted with the history of England in the end of the fourteenth century, and especially with the important subjects of the Peasants' Revolt of 1381 and the rise and development of Lollardism.

Wycliffe is one of those historical personages whose name every one knows, but about whom most people know little except the name; and yet he was one of the most remarkable Englishmen that ever lived. In an age in which the Church was the mightiest power in Christendom he, himself a Churchman, ventured not merely to attack the more

* "The movement of progressive societies has been uniform in one respect. Through all its course, it has been distinguished by the gradual dissolution of family dependency and the growth of individual obligation in its place." *Ancient Law.*

"In the history of future progress a time will come when each male member will, as he marries and becomes the head of a new family, separate from the other coparceners and cultivate the family affections in a rational spirit. Meanwhile, I may advise you all to divide without a lawsuit when coparcenary life threatens your domestic happiness or imperils your interest to a material extent." The late Sir T. Muthuswami Iyer, in a speech at Trichinopoly.

glaring corruptions of the day but to strike at the whole fabric of papal power and Roman dogma. Originally, as Mr. Trevelyan shows, he was scandalised by the secularisation of the Church and by its great wealth, and as a remedy for this he sought for disendowment. In this movement he received the support of John of Gaunt, for the plunder of the Church had even then an attraction for the great nobles of England. But Wycliffe was not a mere politician. He was a deeply religious man, and his soul revolted from the disgraceful abuses that had grown up in connexion with the power of granting absolution for sins claimed by the Church. Even men who did not break with the ancient doctrines were disgusted with the traffic in indulgences and relics, as every student of Chaucer knows; but Wycliffe, looking deeper below the surface, saw that that abuse and many another were due to a false view that regarded religion as a mechanical thing made up of ceremonies, rather than as a relation between God and man finding expression in a holy life. It is not surprising that Wycliffe was led by the views he held as to the forgiveness of sin to an attack upon the power of the priests and upon the doctrine of transubstantiation. All these ideas hang together. They are all part of the same mechanical view of religion and are found, except in the face of strong opposition and severe criticism, to lead to social abuses and to a low moral life. One cannot help feeling that Mr. Trevelyan's book is to a certain extent a 'Tract for the Times'. Certainly he could hardly have devised a more effective criticism of some modern tendencies in the Church of England than the pages in which he describes the injurious effects on moral and religious life of the exercise of the function of giving absolution from sin—a right claimed by the clergy in virtue of their supernatural powers. Mr. Trevelyan's great relative whose name he bears has been accused of writing history with a purpose, and no doubt the same charge will be brought against Mr. Trevelyan; but it is no mere coincidence that the evils against which the great precursor of the Reformation fought were those against which Luther was to hurl himself a century and a half later.

Wycliffe's attack on Roman practices and dogmas failed to all appearance, but, as Mr. Trevelyan well points out, it was of great importance in several ways. First of all, in spite of the severe persecutions of the fifteenth century, Lollardry still continued to have many adherents amongst the poorer classes in England. But perhaps more important than this, it familiarised men's minds with the idea of revolt against Rome, and hence when the reformed doctrines were brought to England they received a readier welcome than would otherwise have been the case. There would be more warrant for the travesty of history which is supplied by Roman controversialists, and which represents the English Reformation as merely the outcome of the passions and arrogance of a tyrant, had there not been this prior movement of

Lollardry in which the seeds of English Protestantism were sown and watered with the blood of earnest men.

Another very important result of the teachings of Wycliffe is merely referred to shortly by Mr. Trevelyan—the Hussite movement in Bohemia. Richard II. married a Bohemian princess, and the connexion between England and Bohemia which ensued led to the introduction of the writings of Wycliffe into Bohemia, where they exercised a potent influence. Huss and Jerome of Prague were the forerunners of Luther on the Continent, and it was from Wycliffe that they drew their inspiration. Bohemia became saturated with what is now called Protestantism, and remained so till in the beginning of the Thirty Years' War a king of Bohemia, married to an English princess, lost the calamitous battle of the White Hill, and left the Austrians and the Jesuits free to engage in the congenial work of repressing national and religious freedom.

The other subject to which Mr. Trevelyan pays special attention is the Peasants' Revolt of 1381. That revolt, he considers, was caused not so much because the peasantry were specially badly off as because they were filled with enthusiam for a new idea—the idea of the dignity of personal liberty. There were no doubt many different grievances for which redress was sought, and unquestionably the unpopular poll-tax was in some parts of the country the immediate cause of the outbreak, but everything seems to show that it was the desire to put an end to serfdom that gave the rising its force and its universality.

Though the subjects that have been referred to are those of which Mr. Trevelyan chiefly treats, it must not be supposed that he treats of these alone. The power of John of Gaunt, the decline of the English dominion in France, the growth of parliamentary usage and privilege are all fully dealt with. Mr. Trevelyan's book is avowedly meant for the general reader, but it is not, as such works too frequently are, merely a recasting of other men's work into a more readable if more inaccurate form. It is the result of diligent research, and, though interesting and even vivacious, is a valuable contribution to the history of England during an important period.

The Historical Development of the Qurán. By Edward Sell, B.D., M.R.A.S. S. P. C. K. Press, Madras, 1898.

At a time when the conditions of religious controversy are rapidly changing in India and especially when the methods of western unbelief are being generally adopted by educated Muslims in their attacks upon Christianity as well as in defence of Islám, the appearance of the book under notice is most welcome. The investigations of German critics had already accomplished much, but their writings were inaccessible to the

mass of English students of Islám. Sir William Muir's *Life of Mahomet* has hitherto been the stand by of English and American students, and will continue to be of invaluable help for many years to come. While, however, the *Life of Mahomet* clearly shows how impossible it is to understand the Qurán without having a clear and distinct knowledge of the life of the Prophet of Islám, it also impresses us with the importance of the Qurán in any attempt to describe the life and work of Muhammad. In the *Historical Development of the Qurán* Mr. Sell has laid us all under a debt of obligation.

With that careful investigation and scholarly discrimination which characterise all his writings, he has in this volume traced step by step the unfolding of a book which to the ordinary reader is a mystery. He has made clear to us how the Qurán came into being, showing how the various sections were 'revealed'. This interpretation of the Qurán is not based entirely upon Christian investigation, but in almost every instance the author cites Muslim commentators and historians of universally recognised authority to confirm or prove his own conclusions.

A careful reading of this book will go far to substantiate the opinions of the older writers on Islám as to the character of its founder. Mr. Sell finds that *the political factor*, so evident during the Madina period of Muhammad's life, was manifest during the early Meccan period also. Commenting on the words, "We are not sure whether the dominion will not be taken from us" (p. 4), he says: "The political factor in the inception of Islám has been far too much overlooked." The Prophet's great triumph consisted in eventually achieving his original design of uniting all the tribes of Arabia under a theocracy bound together by the religion of Islám.

This book should be read and studied by every missionary in India. It should be made the introduction to the study of the religion of Islám, and is therefore worthy of a place in all theological training schools. It ought to be translated into Urdu and so become available to Native Christian evangelists. Cheap editions for sale and distribution among the large number of English-reading Muslims would serve to arouse many to reconsider the claims of the Gospel.

In concluding this brief notice we would suggest the abolition of the dividing line, 'Chapter II. The Madina Period'. It is usual to make this division, but we think it breaks in upon the flow of the narrative, and is hardly consistent with the theory that the political element had its place in the Meccan period of Muhammad's ministry.

The Steam Engine and Gas and Oil Engines. A Book for the Use of Students who have Time to make Experiments and Calculations. By John Perry, D.Sc., F.R.S. London: Macmillan and Co., 1899.

THE sub-title of this work indicates very clearly the scope and purpose of the work. Dr. Perry does not say how the book came to be written, but from the nature of the composition we should infer that it is or embodies a course of lectures delivered to students of engineering. Whether this be so or not, it may be regarded as a guide-book to the study of the construction and working of steam, gas, and oil engines. It is distinctly a book to be used in an engine-room or at the very least in a laboratory where models are available or can be made; and though some parts of it may be perused with advantage by students who are interested in the theory of engines rather than in their construction and working, it is not such students that Dr. Perry has had in view in the preparation of the work. Figures and tables occupy a very prominent place in the book, but they are not intended merely to supplement the text. They are meant to afford guidance to the student in a course of experiment and calculation and to enable him to test his success.

At the present stage of technical education in India Dr. Perry's work is not likely to find many readers in this country, but it ought to prove very useful to students of engineering. The amount of information which it contains is enormous. It is set forth, however, in a straightforward and business-like manner. Dr. Perry is eminently practical in his mode of dealing with his subject, and he does not hesitate to express his contempt for mere book knowledge. He is not one of those, however, who despise the work of the mathematicians and physicists; and in fact whoever wishes to obtain from his book all the benefit which it is capable of conferring must possess a good knowledge both of mathematics and of physics. Dr. Perry himself deplores the ignorance of elementary scientific principles so frequently exhibited in papers written by engineers and published by scientific societies. In the chapter on combustion and fuel he remarks that engineering is really the utilisation of chemical and physical principles, and that, because men think themselves engineers who have no clear notions of these principles in their fundamental forms, even the most authoritative treatises on the subject of engineering are filled with misleading results and contradictory statements. In the course of his book Dr. Perry finds many other opportunities of saying what he thinks on various matters more or less closely related to the study of engineering. In one place he has a fling at the London water companies, and in another he adduces the need for a solution of a certain problem as an argument for the establishment of a national physical laboratory. In the chapter on temperature and heat he remarks that in the first part of the work he has usually expressed

temperature on the Fahrenheit scale because practical engineers use this scale, but expresses regret that this should be so. *Scientific* men, he says, calculate in and think according to the Centigrade scale, but the average practical engineer, who cares nothing about physical science and who never calculates except in the sense in which the shopkeeper may be said to calculate, rather welcomes artificial obstructions to calculation of the kind furnished by what he calls "that obnoxious 32°." In dealing with the question of numerical calculation Dr. Perry naturally protests against the practice of quoting the measure of a quantity to one or more decimal places when the correctness of the figure in the units' place cannot be relied on.

In these days when we often hear of England's failure to hold her own in the industrial competition of the world it is satisfactory to know that in one branch of industry at least she still maintains her reputation for turning out good work. Dr. Perry says he has been told by those who use Willans engines that they will run for many months continuously with no other care than proper lubrication. He mentions the case of an engine at Kensington that was opened for the first time after a twenty-one months' run (during lighting hours) and found not only to need no renewal of any part but to show no sign of wear anywhere. Surely, he says, this reputation of English engineering is worth maintaining.

A valuable feature of the book is the large number of excellent illustrations which it contains.

A Study of Mary Wollstonecraft and the Rights of Woman. By Emma Rauschenbusch-Clough, Ph.D. London, New York, and Bombay: Longmans, Green, and Co., 1898.

This is a very enthusiastic appreciation of the character and work of Mary Wollstonecraft. The matter of the book is full of interest, and it is treated by Mrs. Clough in an interesting manner. She writes good English in a pleasant and readable style. To those who are interested in the history of the Rights of Woman controversy this *Study* of Mary Wollstonecraft will be very welcome.

In any future edition Mrs. Clough would do well to add a resumé of the two works by Mary Wollstonecraft which form the chief subject of the book—*A Vindication of the Rights of Woman* and *The Rights of Man.* These works are referred to at great length in two chapters, but the reader gets no idea of the style and not much idea of the contents of either of them, while one of Rousseau's works, which is incidentally referred to, is dealt with more fully.

The Iliad of Homer. Rendered into English Prose for the Use of those who cannot read the Original. By Samuel Butler. London, New York, and Bombay: Longmans, Green, and Co.

THIS is presumably an attempt to give a literal rendering of the Iliad in the English of the present day. At all events, judging from the canons of translation laid down in the preface, Mr. Butler claims that the English is Victorian. It may be so, but it is not Queen's English. It is in fact such English as a constant reader of Greek would be apt to slip into. The book teems with such phrases as "with might and with main." At the same time the translation is by no means a consistently exact rendering of the Greek. The persistent endeavour all through to give the clauses of a sentence in the Greek order instead of the English often shrouds the meaning in mist. Mr. Butler has laid down canons of translation of a high order, but he has not always been guided by them. He has tried to accomplish two ends in one work—to give a literal rendering and a rendering in present day English; and he has not succeeded in accomplishing either. He has produced a translation in somewhat undignified present day English, which while not sufficiently trustworthy for the student, is not smooth enough for the ordinary reader. And as for reproducing the grand swing of the original, he has altogether failed to do so.

Longmans' Colonial Library.
One Poor Scruple. By Mrs. Wilfrid Ward.

THE 'one poor scruple' is an ecclesiastical one. Madge, a most charming little lady of the 'modern society' type, falls in love with a great Protestant lord named Bellasis. Now Bellasis in his youth had married a lady who had been unfaithful to him and had been divorced from her. Madge finds this out and finds out too that the wicked divorced wife is not dead. Madge is a staunch Roman Catholic; and as a Roman Catholic she is bound to believe that, in spite of all the divorce courts in the world, Bellasis and his divorced wife are still married to each other. Consequently she must either give up her religion and learn to believe in divorce courts or break off her engagement to marry Bellasis. Finally she obeys the teaching of her Church and for 'one poor scruple' makes herself and Bellasis supremely miserable. The book is not an ordinary novel. It is rather a study—from the orthodox Catholic point of view—of certain characters, and chiefly of the effect of the Catholic religion on a gay little worldling like Madge; and so far it is very well done. But it lacks reality. The men are scarcely convincing. Above all Mrs. Wilfrid Ward seems unable to see anything beautiful or pure or good or true outside the circle of the elect in the

bosom of the Roman Catholic Church. This is a great pity, for it is evident that she has remarkable powers of analysing and exhibiting the whims and waywardnesses of womankind—a gift which few novelists possess; and had she been a little fairer, and viewed her world a little more liberally, her story might have been worthy of high praise. As it is, the discrepancy between her clever pictures and the reality is sufficient to make her readers feel all the while that her book is 'only a story'.

NOTES AND EXTRACTS.

WITH reference to the remarks published in the July number of the Magazine on Dr. Miller's reply to the *Spectator's* article on the educational system and the educated men of India, Mr. S. Hiriyannaiya, B. A., writes to us as follows:—

"Dr. Miller has laid all the educated natives of India under a deep debt of gratitude by interposing at this juncture to defend the system of higher education against attacks directed against it from several influential quarters. I trust that such unintelligent criticism of it as that which Dr. Miller so easily refuted the other day will not be heard of again.

"In your review of Dr. Miller's letter you suggest that it should be taken as mainly applying to Madras, and that the accusations of the *Spectator* are substantially—if not quite—true as regards the systems of education which obtain in Bombay and Bengal. I can very well understand and appreciate your drawing a distinction between the instruction given in a college like the Madras Christian College and that imparted in a purely secular institution. But the difference between Bengal and Madras I fail to see.

"Applying Dr. Miller's own tests, I am sure you will find that the careers of young men trained in Bengal are as varied as those of their brethren in Madras. The professions of law, engineering, medicine, forestry, etc., are all recruited from trained graduates as largely in Bengal as they are in Madras. The number of young men who annually go to England for their education—which is one important test of progress in this country—is certainly at least ten times as great in Bengal as it is in Madras. Out of the three (or four?) Indian wranglers not one is from Madras, while I cannot call to mind one single native of Madras who has entered the Indian Medical Service through competition in England. In Law, the names of Dwarkanath Mitter, Rajkumari Sarvadhikari, Manomohun Ghose, and many others are sufficient to place Bengal in the front rank of Indian Provinces, while in the

capacity for undertaking commercial and philanthropic undertakings Bombay undoubtedly stands supreme. As regards the efficiency and honesty of men in the Public Service Lord Curzon declared the other day in his Convocation speech that he was assured by his officials (who certainly see more of Bengal than of Madras) that there has been a wonderful improvement, due mainly to the influence of education. As regards the beneficial effects of education Bengal has certainly no fear of a comparison with Madras. In the matter of social reform one most important question, *viz.*, the question of sea-voyage, has been practically solved in Bengal while in Madras the 'talking stage' does not yet seem to have been passed. Taking these things into consideration, I decline to believe that Dr. Miller intended that his remarks should be taken with the important limitation you suggest.

"There is, however, one difference between Madras and other Provinces of India which in fairness to Madras I must not omit to mention. Dr. Fairbairn spoke of the freedom and active rationality of mind in Madras. The remark is perfectly true, and it is also true that English civilisation has more thoroughly affected the lives of the masses here than elsewhere. But the cause of this difference is not due to any speciality of the Madras system of education but is attributable to the cause mentioned by Dr. Fairbairn himself, *viz.*, the closer and longer contact of Madras with western civilisation due to historical accidents."

We gladly publish the above communication, and we admire the spirit which leads its writer to come forward in defence of a part of India and a university which are not his own. At the same time we must point out that our remarks have been somewhat misunderstood by Mr. Hiriyannaiya. We certainly did not say "that the accusations of the *Spectator* are substantially—if not quite—true, as regards the systems of education which obtain in Bombay and Bengal." We said nothing at all about *systems* of education. These differ but little in the different provinces. We spoke only of the state of feeling prevalent among graduates. About this state of feeling in Bombay we said practically nothing, for our information about it is but small. Even as regards Bengal, instead of admitting the *Spectator's* accusations to be "substantially true," we characterised them as "a wild exaggeration." At the same time the exact bearing of the accusations in question must be borne in mind. The *Spectator* did not say that there are no Indian graduates who are honourable and efficient. That would be a statement too absurd for a writer endowed with ordinary common sense to make. What the accuser's statement really amounted to was that the bulk of our *ordinary* graduates are fit for nothing except clerkships, and are bitterly discontented because Government has not clerical offices available for more than one in three of them. Now though this be the wild exaggeration which we called it, even so far as Calcutta graduates are

concerned, such arguments as Mr. Hiriyannaiya uses will never show that it does not contain some appreciable particle of truth. We most gladly concede to him that there are ways in which Bengal stands decidedly before Madras. For example, there is, as he says, much greater readiness among Calcutta graduates to go to Europe for educational and other purposes, and much greater readiness to take up the medical profession. But to the *Spectator's* contention these facts are quite irrelevant. It is only the select few that do either the one thing or the other. With them, the point at issue has nothing to do. The only question is about the mass of ordinary graduates. Now we happen to know that among these there is a much larger residuum in Bengal than in Madras who turn with contempt from everything except Government employment and consider themselves aggrieved because Government does not provide employment for them. We wish that the state of the case were different; and in our original remarks we expressed some hope that things are improving in this respect, and will improve still further. At the same time what we have reason to know to be a fact, is not in the least disproved by the other fact (which we quite agree with Mr. Hiriyannaiya in desiring to make prominent), that among the graduates of Calcutta there are some—or many—who are in various ways far in advance of the graduates of Madras.

After all, however, it is a question of very secondary importance whether ordinary graduates in the lump are better fitted to fill their proper place in the community, or more ready to fall into it, in Northern or in Southern India. We referred to what we know to be the case with too large a proportion of ordinary graduates in Bengal, mainly as an explanation of how a paper which is generally so fair as the *Spectator*, was betrayed into so violent a distortion of the truth. The following is the gist and practical application of the whole affair. There is danger lest education be valued solely as a means towards material comfort,—lest it come to be looked upon simply as a price that has unfortunately to be paid by those who wish to get a creditable and easy berth. That danger exists everywhere, but it is more conspicuous in India than in most countries. There are signs of it in every province of India, though in none so clearly as in Bengal. But neither there nor elsewhere is the evil beyond hope of cure. The friends of India (among whom, in spite of its occasional aberrations, we sincerely reckon the *Spectator*) will only do injury that may be perhaps irreparable by falsely proclaiming that the evil is incurable and that collapse and ruin are imminent. Their only wise course is to admit the existence of the evil but to give all the help and support they can to those who not only are struggling against it but have already given proof that in large measure they are able to overcome it.

At a meeting recently held in London to promote the work of the Oxford Mission to Calcutta Dr. Whitehead the new Bishop of Madras gave an interesting account of the work which the Mission had been trying to do in the past, and of what in his opinion would be the work which it would be able to do in the future. In mission work, he said, as in every thing else, an institution which had anything peculiar in its constitution must be judged by its practical working when face to face with the work it was meant to do. Proceeding, then, to deal with the various kinds of work carried on by the Oxford Mission, Dr. Whitehead spoke first of the work among educated Hindus, which was to-day, as it had been during the past twenty years, the chief and primary work of the Mission. At the present time, he said, there were two forms of that work which had proved themselves by far the most effective of all the methods which the Mission had hitherto tried. The first was the work of conducting the *Epiphany*, the weekly paper published by the Mission and circulated among the educated classes. Since the Mission began the free distribution of this paper the circulation has increased rapidly and has probably by this time passed 5000. It had always been one of the difficulties of the missionaries, Dr. Whitehead said, to get face to face with the people whom they wished to reach, and by means of the *Epiphany* they had been enabled to reach many hundreds whom they could not have reached in any other way. And one fact which the distribution of the *Epiphany* had brought to light was that there was a much more widespread under-current of thought about Christian subjects and Christianity than they were aware of. The editor received every week about forty or fifty questions on all conceivable subjects connected with the Christian faith, and though these questions were some of them slightly puerile, yet taken as a whole they showed that there was among the educated classes a great deal of quiet thought about Christianity that was hopeful for the future, even if in the immediate present it did not produce much definite fruit in the way of conversions.

The other method of work which the Mission had found effective was a kind of work that exercised its influence on the few. Those, said Dr. Whitehead, who had worked for any time among the educated classes in Calcutta were aware of the extraordinary difficulty there was in converting a single individual Hindu to Christianity. Often, he said, when one saw what the obstacles were in the way of an educated native becoming a Christian, one could not but feel that it was almost a miracle that a single conversion was ever made; and the problem at once presented itself as to how Christianity might be powerfully brought to bear not only on the intellects of the many but on the hearts and consciences of the few, so that some of them at any rate might be won over to Christianity. That could not, he felt convinced, be done by argu-

ment. It could not be done through lectures or simple conversations. It could only be done by bringing the Christian life and the Christian character to bear in their most powerful forms on the lives and characters of those whom it was desired to influence. That the Oxford Mission had been able to do during the past few years by means of its hostel for non-Christians. The influence of the hostel, said Dr. Whitehead, had been most marked, and the result was without exception one of the very best pieces of mission work that had yet been done among educated natives. Those who had gone through the hostel, even if they had not become Christians, had gone out from it with an idea of the Christian life and the Christian character which it would have been difficult for them to obtain in any other way. Even the results produced by the hostel in the way of actual conversions, however, were considerable.

These two methods of work, Dr. Whitehead said, were those on which the Oxford Mission most relied in the present and on which he thought it would most rely in the immediate future. It was extremely difficult to say what the influence of such work was, but in the main its effect was to be seen in a general diffusion of a knowledge of Christianity and in the holding up before the educated classes of a type of regular, devoted Christian life.

But work among the educated Hindus, Dr. Whitehead said, was not the only work that the Oxford Mission had undertaken or the only work which it hoped to do in the future. It had been led to take part in village work, and it had all along had a very close connection with Bishop's College. The relation between the Mission and that college had hitherto been somewhat ill-defined, but arrangements had just been made whereby the educational work at Bishop's College would become a regular part of the work of the Oxford Mission. There was no work in Calcutta, Dr. Whitehead said, which was more suitable for a university's mission to take up than the work at Bishop's College. For as the result of its work there the Oxford Mission had been able to make a very serious contribution to the establishment of a native ministry. In this connection reference may be made to a speech of Dr. Whitehead's which shows that on one of the great questions connected with the development of the Christian Church in India he holds very liberal views. Speaking at a meeting held in London in June last he said that the Christian Church in India must be more independent than it had been and must not be swaddled with rubrics and canons. We hope the liberality of view which this betokens will be found to be chracteristic of Dr. Whitehead in all the relations of the sacred office to which he has been called.

In the July number of the *Imperial and Asiatic Quarterly Review* there is an interesting article on intercourse in the past between China and

foreign countries. The writer is Mr. T. L. Bullock, Professor of Chinese in the University of Oxford.

When, says Professor Bullock, we catch our first glimpse of the Chinese people, they were but a very small nation, dwelling in the extreme north-west of their present country. Here they were left to progress after their own fashion. To their north, on the vast bleak uplands, were the Tartars, from the earliest days raiders and border robbers, but so uncivilised and unprogressive that intercourse with them afforded no stimulus to advance. On the east and the south were barbarous peoples, who were both uncivilised and unaggressive. They were in all probability of the same race as some of the very uncivilised tribes which even to-day occupy isolated districts among the higher mountains in the south-western parts of the Chinese Empire. On the west of the Chinese in their early home was the desert, cutting them off to a large extent from the other civilisations of the world, though in spite of the desert there was doubtless some communication between China and the Western world. It seems to be clear, Professor Bullock says, that her calendar and her astronomical knowledge were derived from the West; and it is claimed, but whether rightly or wrongly he dare not say, that the small number of hieroglyphs from which her complex system of writing has been built up, had a Babylonian origin. That the Chinese advanced more rapidly than their neighbours along the path of civilisation may be at least partly ascribed, Professor Bullock says, to the fact that they were settled in the one little spot where communication with Central Asia was possible.

By about 2200 B.C. the Chinese had expanded beyond their early home, and were spreading eastward along the valley of the Yellow River. In a few hundred years more they had become a great nation, occupying North China from the desert to the sea, and overflowing into the valley of the Yangtse. Long before the sixth century B. C. China became a feudal empire, ruled by a single monarch, but divided into more than fifty states, some large and some very small, whose princes constantly warred with one another and paid but little regard to their supreme lord. In the sixth century B.C., there were on the southern fringe of the Empire, on both sides of the Yangtse, several large principalities which owned allegiance to the Emperor but were considered as still partially foreign or barbarous. In the year 255 B.C. a new dynasty called the Ts'in was established, and the whole Empire was brought under the the direct rule of the monarch. This alteration in the government had very momentous effects. Hitherto the Chinese gentleman had been a fighting man as well as a scholar. But from this time there was no necessity or excuse for fighting within the Empire, and the profession of arms declined. The educated Chinaman gradually came to look upon the military profession as inferior to the profession of

learning and as unworthy of a man of culture. The commanding and officering of the troops was thus left to men of untrained intellect and inferior ability, and the efficiency of the army was seriously impaired. In this connection Professor Bullock notes that the Japanese, who derived their civilisation from the Chinese, and who copied the Chinese in most things, retained their feudal system down to the time when they entered into treaty relations with European Powers thirty years ago. As a result the Japanese gentleman has always been educated not merely as a scholar but as a soldier; and there can be no doubt, Professor Bullock says, that the presence of large numbers of gentlemen accustomed to the use of arms greatly facilitated the formation of the Japanese army of to-day.

The Han dynasty, which ruled from about B.C. 200 to A.D. 200, extended the boundary of the Empire to the south of the Yangtse, but until the establishment of the house of T'ang in A.D. 618 what are now the southern provinces of China were not regularly incorporated as part of the Empire. From that time, however, until now China has remained practically unchanged in extent. Vast colonial possessions have been added to the Empire, but they have never been assimilated to China proper, and they have always remained distinct in population, language, and system of government.

In giving an account of China's intercourse with other nations Professor Bullock first speaks of her relations with Japan. As a matter of fact, he says, the two nations came very little into contact with each other. No Chinese Emperor except the great Mongol Kublai Khan ever attempted the conquest of Japan; and only twice until the recent war did the two nations come seriously into collision with each other. On both these occasions the scene of conflict was Corea. About A.D. 660 the Chinese defeated a Corean-Japanese alliance and Corea became subject to China, while about 1590 the Chinese assisted the Coreans in opposing the aggression of the Japanese. As regards the peaceful arts China up to very recently had very little to learn from Japan, for everything in Japan was copied or imitated from China, either directly or through Corea. The Japanese student trained his intellect and stored his mind by the study of the ancient Chinese classics, while he employed Chinese characters for writing Japanese words. His pen, his paper, his ink, and the counting board with which he calculated had all come from China, as also had the tea he drank, the chop-sticks with which he ate, and most probably also the rice which formed the national food. His calendar and his copper coinage were derived from the same source, and from China he had learned to breed the silk-worm and weave stuffs of silk. From the Chinese, too, he had learned how to work in porcelain, lacquer, bronze, and ivory. In one point only, says Professor Bullock, was the learner superior to his teacher. In what he carved, in what he moulded,

and in what he drew the Japanese displayed a touch of grace and a fidelity to nature to which the Chinese could never aspire.

On the south of China as she has been since the time of the T'ang dynasty there lay the kingdoms of Annam, Siam, and Burma. These were not separated from her by any distinct line of demarcation, and yet they were very effectually preserved from coming into political subjection to her. The wild tribes that inhabited the mountainous and feverish belt to the south proved a barrier to China's extension on that side. For nearly two thousand years the kingdoms to the south have admitted her suzerainty in a formal way but have practically maintained complete independence. In matters of civilisation they have borrowed much from China, who on the other hand has received nothing from them.

On the western side China's advance was checked by the mountain ranges of Tibet; and China and Tibet have as a rule had very little to do with each other. Between 600 and 800 A.D. the Tibetans made constant attacks on the adjacent parts of China, and once at least they were conquered by China; but except for short periods they seem to have maintained complete independence, subject at the most to a recognition of suzerainty, until a century and a half ago. Then they called in the Chinese to assist them against the Ghoorkhas, and since that time Tibet has been subject to the Emperor of China, though the government continues to be administered by Tibetan priests, who are allowed to have practically a free hand. The Ghoorkha missions to Peking, which are continued to the present day, though they are now more commercial than political, are the outcome of a war which China successfully waged against Nepaul at the end of last century.

Communication between China and India was fostered by the spread of Buddhism. The land route between the two countries was long and difficult, but when the Chinese had firmly established themselves in the south-east of their country, a sea-borne traffic sprang up, which lasted till European vessels made their appearance on the China coast. It is not known how Buddhism became known to China, but as early as the year 65 A.D. the Emperor sent an express mission to India, which returned two years later with priests to teach the new faith; and for ten centuries after that missionaries continued to enter China both by the overland route and by way of the sea. The religion experienced many vicissitudes of fortune in China, and in Professor Bullock's opinion its influence on the thoughts and actions of the people of China to-day is very small indeed. For long, he says, it has been merely a machine by which crafty priests cheat and defraud the people.

With Ceylon China seems to have had a good deal of intercourse. In the fifth and sixth centuries of the Christian era especially, many missions, connected chiefly with Buddhism, went from Ceylon to China by sea.

In these early times, too, such European articles as found their way to China by sea changed hands and were reshipped at Ceylon. In 1405 the Emperor of China sent a fleet against Ceylon, and as a result of the expedition the King of Ceylon and his family were carried off to Peking.

Considering the length and the difficult nature of the highroad that leads from China to the West, it is not surprising that the Chinese never came into very close relations with the nations of Europe. The Greeks and the Romans had but a vague knowledge of China, and the Chinese on their part had a very inaccurate knowledge of the Roman world. Still it would seem that there was some intercourse between China and Rome. At a later period missionaries from the Nestorian Church found their way to China, and though the Nestorian Christians did not always find favour with the authorities they only disappeared from China after the advent of the Mongols. Of the fruits of their labours there is at the present day, says Professor Bullock, not one solitary trace.

On the north side of China is the vast tract of country known as Chinese Tartary; and up to the time when European vessels began to visit Chinese waters, the history of the country's foreign relations is little more than an account of her intercourse with the races inhabiting this territory. The people of Tartary belonged to several distinct races, and were wild, bloodthirsty, uncivilised, and given to constant warfare among themselves; but they possessed one common characteristic, namely, a fondness for making incursions into China and plundering the inhabitants. When China had a strong and capable government these incursions were infrequent or were altogether repressed, but when there was a succession of feeble Emperors the Tartars became bold and their attacks were more frequent. On these occasions China would have recourse to diplomacy, and treaties were made, which were broken by both sides whenever favourable opportunities presented themselves. Such was the usual state of matters, but when there arose in some Tartar tribe a succession of unusually intelligent and energetic Princes, the nature of the struggle was altered. The Tartar chieftain then entered on a career of territorial conquest, and carved a kingdom for himself out of some part of northern China. But the kingdoms thus established seldom lasted long.

Among the earliest of the inhabitants of Tartary who gave serious trouble to China were the Hiung Nu, who have been identified by European writers with the Huns. As early as 700 B.C. the inroads of the Hiung Nu had become so formidable that the Chinese Emperor moved his capital in order that he might be farther from their attacks; and Professor Bullock says that the incursions of this people must have been the principal cause of the building of the Great Wall, which was

completed in the year 205 B.C. In spite of the Great Wall the fighting went on till 160 A.D., when the Hiung Nu became considerably weakened, though even so late as 310 A.D. a prince of this race succeeded in establishing himself in the north-west corner of China. His kingdom, however, did not last long, though it had many successors.

In the middle of the twelfth century, when South China was ruled by an Emperor of the Sung dynasty and Peking and North China were held by the Kin Tartars, the Mongols appeared on the scene, and under the leadership first of Genghis Khan and afterwards of his grandson Kublai Khan they subdued the whole country. They in their turn were driven out and China again became united under a single native sovereign, the first of the Ming dynasty. While this dynasty remained in power nothing occurred to menace the stability of the throne till towards the close of the sixteenth century, when the Manchus appeared on the scene. By that time the Empire was in a state of terrible disorder, and the Manchus had no great difficulty in placing one of their princes on the throne. The Manchu dynasty has held the throne from that date till the present time.

Communication between modern Europe and China began in the year 1517, when a small Portuguese fleet cast anchor near Canton. The Dutch next appeared on the scene, and a little later the British set up temporary establishments at different points on the coast. After a time trade with all foreigners alike was confined to the port of Canton, where it was carried on under most onerous conditions, and this state of matters existed till 1841. At the same time as European nations began to have intercourse with China by sea Russia entered into relations with her by land, and in 1689 the first treaty ever arranged between China and a European nation was concluded between the two Powers. Thus, as Professor Bullock points out, Russia's interests in the northern part of the Chinese dominions are of very old standing.

Very soon after European ships appeared in the Chinese seas missionaries of the Roman Catholic Church began to effect an entry into the country, and Professor Bullock gives a brief account of the chief events connected with the attempts of the Jesuits and other Roman Catholic priests to maintain a footing in China. With the signing of the British treaty of 1842, he says in conclusion, formal relations began to exist between China and European nations, and the conditions of foreign intercourse were entirely altered.

SCIENTIFIC AND LITERARY JOTTINGS.

THE exhibition which was opened at Como this summer to commemorate the centenary of the discovery of the electric current by Volta has been almost entirely destroyed by fire. The exhibition included all the more important modern applications of electricity, but the chief feature of it was a splendid collection of physical apparatus used by Volta, together with manuscripts, letters, diplomas, and many of his personal effects. Nearly all of these relics have been lost in the flames. The only articles saved are a sword of honour presented by Napoleon the First to Volta, a picture by Bertini of Volta explaining his battery to Napoleon, a cast of Volta's skull, and a few personal relics. The fire is attributed to the fusing of some electric wires.

AN INTERESTING account has been given by Vice-Admiral S. Makaroff of his investigations of double currents in the Bosphorus and elsewhere. The Black Sea water has in it only about half the quantity of salt found in the water of the Mediterranean, while the lower strata of the Marmora Sea resemble the water of the Mediterranean and the upper strata that of the Black Sea. There is consequently a rush of water into the Black Sea along the bottom of the strait. This raises the level of the Black Sea, with the result that a superficial current flows out of the Black Sea in the opposite direction to the under-current. In the Straits of Gibraltar and Bab-el-Mandeb there is a similar phenomenon, the dense water of the Mediterranean and Red Seas flowing out by an under current while the ocean water enters by an upper current. In both cases it was observed that the temperature of the lower water strata coincided with the winter temperature of the air at the place where the water settled down.

THE influence of the rotation of the earth on the direction and velocity of the currents was stated by Vice-Admiral Makaroff to be very great. In the vicinity of islands the water follows a direction coinciding with the apparent movement of the sun. For this reason also, the water alongside the Chinese coast flows to the south during the north-east monsoon as well as during the south-west monsoon. The Kuro-Siwo current going to the north and north-east cannot touch the Chinese coast because there is brackish water flowing to the south-west. It partly enters the Sea of Japan, and the excess of water escapes partly through the Strait of La Pérouse into the Okotsk Sea. Owing to the rotation of the earth, the current turns to the south-east and flows alongside the Island of Yezo. This water is warm and dense, having

much salt in it. The water of the Okotsk Sea is in summer also pretty warm, but it is much lighter than the water of the Kuro-Siwo, and thus while the denser water sinks down, the lighter water tries to rise on the top of it. The difference of level which is produced thereby brings to the surface the cold water of the lower strata.

THE brain of Helmholtz has been examined by Professor David Hansemann, of Berlin. In his report he states that he found the circumference of the head to be 59 cm., while the circumference of the skull was 55 cm., its length 18·3 cm., and its breadth 15·5 cm. The cephalic index was therefore 85·25. Helmholtz's head was thus a broad one, very similar to that of Bismarck, and only slightly smaller than that of Wagner. The weight of the brain was 1440 gm., which is about 100 gm. heavier than that of the average human brain. The sulci were very deep and well marked, being particularly so in the frontal convolutions. It is stated by Professor Hansemann that Helmholtz was somewhat hydrocephalic in his youth. Apparently he considers that hydrocephalus in early life may be an advantage, inasmuch as it enlarges the skull and gives the brain space for growth.

OPACITY is sometimes due to the absorption of light, but in other cases it is the result of irregular reflections and refractions. A good illustration of the latter effect is given by Christiansen. If powdered glass, all from one piece and free from dirt, is placed in a bottle with parallel sides, it is found to be quite opaque, but when the interstices between the fragments are filled up with a mixture of bisulphide of carbon and benzol, so adjusted as to be of equal refractivity with the glass, the mass becomes optically homogeneous and therefore transparent. In consequence, however, of the different dispersive powers of the two substances, the adjustment is good for only one part of the spectrum. Lord Rayleigh, experimenting with this, has found that with a stratum from 15 to 20 mm. thick the range of refrangibility included is but two and a half times that embraced by the two D lines.

MORE precise determinations by Lord Rayleigh of the range of light transmitted in Christiansen's experiment show that with a stratum 5 mm. thick a range of the spectrum is transmitted which is 11·3 times the interval between the D lines. With oil of cedar-wood and a little bisulphide of carbon still greater transparency was obtained, the range of refrangibility being thirty-four times the interval between the D lines. Lord Rayleigh considers that excessively small particles are sufficient to cause a failure of transparency. In the case of the atmosphere, he does not think that the blue of the sky is wholly, or even principally, due to particles of foreign matter, for the molecules of the air themselves are

competent to disperse a light not greatly inferior in brightness to that which we receive from the sky.

An arrangement for controlling the direction of torpedoes has been invented by Mr. Walter Jamieson and Mr. John Trotter. There are two solenoids, into which are sucked iron cores, attached to the rudder head. Two rods, projecting above the surface of the water, receive the waves, and are in circuit with a coherer which affects a relay in the usual way. If, when the torpedo is launched, it goes off its course, electric waves are directed towards it. These reach the coherer and cause a current to flow through one of the solenoids and the iron core is sucked in and the helm is thus turned.

Mr. Prothero, who has for some years been Professor of History in Edinburgh University, resigned his chair some months ago to take up the editorship of the *Quarterly Review*. Professor Lodge of Glasgow, with whose book, *The Student's Modern Europe*, many students here are familiar, has now been appointed to succeed Mr. Prothero. In connexion with this appointment some newspapers have been recalling the fact that R. L. Stevenson was in 1881 a candidate for a chair of History in Edinburgh University. Stevenson had excellent testimonials from Mr. Leslie Stephen, Dr. Lewis Campbell, Professor Meiklejohn, and other well-known men, but failed to gain the appointment. It was not, however, the professorship of modern history for which he applied, as has been incorrectly stated, but that of constitutional law and history. The chair of modern history did not come into existence till after Stevenson's death.

Messrs. Greening and Co. are bringing out a series of 'English Writers of To-day'. The first volume, which recently appeared, is *Rudyard Kipling*: the Man and His Work. Mr. W. L. Courtney is to write on Thomas Hardy, and other authors to be treated in this series are Messrs. A. C. Swinburne, George Meredith, W. E. Henley, A. W. Pinero, and Bret Harte.

An important copyright case has been temporarily settled by a decision given by Mr. Justice North. An admirer of Lord Rosebery's speeches collected a number of them into a volume of *Addresses and Appreciations* which was published by Mr. Lane. The speeches were in part at least taken from the reports given in the *Times*. The proprietors of the *Times* at once raised an action for breach of copyright against Mr. Lane, and they have now obtained a decision in

their favour. Mr. Lane, however, it is said, is going to appeal against Mr. Justice North's interpretation of the law. In a recent speech Lord Rosebery gave as an apology for brevity his disinclination to add to a species of property about the ownership of which there was so much doubt.

MESSRS. CHATTO AND WINDUS announce that they will shortly publish a new drama by Mr. Swinburne called *Rosamund.* There will be some danger of this new drama being confused with a poem with an almost identical name which appeared from Mr. Swinburne's pen nearly forty years ago.

RECENT PERIODICAL LITERATURE.

THE second of Dr. Fairbairn's articles appears in the *Contemporary* for August. It is entitled 'Race and Religion in India'. In this article Dr. Fairbairn dwells on the mutual unintelligibility of the East and the West, an unintelligibility which is all the more pathetic, he says, because it is a matter of nature and not of will. To the western mind Hinduism seems full of violent contradictions. The differences between the East and the West are rooted in the subconscious mind which has been developed under different conditions in the East and in the West. Where nature gives life grudgingly the creative cause is naturally conceived to be transcendental; where nature gives life freely and abundantly the creative cause may fitly be imagined to be immanent. The religion which Europe believes in was born in the Syrian desert and bears the stamp of its origin. The European mind is scientifically philosophical, the Hindu metaphysical, and the result of its thinking is an allegorical and illusive interpretation of life. The Hindu idea of the *atman* has sometimes been identified with the western idea of the ego, but the two are essentially different. The extraordinary and characteristic note of the Hindu mind is that it conceives its absolute Being as realised in space and time under the form of an absolute and self-governing individualism, invincibly associated with the idea of transmigration, which has no counterpart in western thought. The tendency to emphasise the idea of incarnation is one of the most notable features of cultivated Hinduism, but to the Hindu incarnation represents rather what is called 'canonisation' in the West. Even more characteristic of Hinduism is the indifference to history and the inaptitude for criticism which it conjoins with its unwearied speculative activity. One learns to appreciate in India the value of ancient foreign and secular classics in education, which compel a man to look at himself and his beliefs from the standpoint of another race and age and religion than his own. The one foreign language the Hindu has to master is exactly the one which is of least educative value, for it comes to him as the language of rulers who are aliens, quick with the antipathies which spring from the daily clash of racial, political, social, and religious antipathies.

One is inclined to think that Dr. Fairbairn exaggerates the differences between the western mind and that of the East. His description of the Hindu mind might with slight modifications be applied to the

European mind in the days of the Schoolmen. It is not so long ago that the critical study of history had its birth in the West, and science as we conceive it is almost a thing of the present century. At the time when education was almost exclusively classical, the type of mind produced was very like that which Dr. Fairbairn describes as characteristic of the Hindu. The habit of depreciating our own influence and the educative value of our language, into which we have been falling of recent years, is scarcely just and certainly not calculated to strengthen our position in the world.

Mr. Robert Donald tells how the Light Railways Act of 1896, which was promoted to help the development of agriculture in Britain, has miscarried in its aim. It has been taken advantage of chiefly to promote light railways, which are practically synonymous with tramways, in urban districts, and instead of relieving distressed agriculture is enriching joint-stock companies.

The Chinese reformer Kang Yeu Wei writes an account of the reforms which the Emperor of China lately tried to introduce and of the intrigues by which the Dowager-Empress thwarted him. He gives a vivid description of the corruption, inefficiency, and apathy in every department of the state. The Government is almost entirely in the hands of old men who hate change. The ten odd members of the Foreign office are sixty or seventy years of age, do not know the names of foreign countries, much less their boundaries, and have not read even the treaties of their own country. The attempts at reform during the last thirty years have made the state of matters worse than it was. The only hope for the country is a radical reform. This, however, is very difficult to carry out as the vast guild of so-called learned men have an interest in the continuance of things as they are. The Emperor under the advice of Kang Yeu Wei wished to reconstruct the Government somewhat on the lines of the British constitution; but the inertia of the conservatives, the determined opposition of the Empress-Dowager, and the hostility of the official classes, who feared that reform might involve the loss of their posts, made it impossible to get any of the reforms carried. The Dowager put the Emperor aside, six leading reformers were beheaded, all reforms were reversed, and China is thus bound to old ways more than ever. Kang Yeu Wei describes the Emperor as studious, enlightened, amiable, and heroic in his self-sacrifice for the good of his country; but it strikes the reader that like another well-meaning and amiable Emperor of our day he is fatally lacking in strength of character.

There are interesting and original observations and speculations in an article entitled ‘The Seven Senses of Fishes’, by Mr. Matthias Dunn. Fishes have, this writer says, finer and higher perceptive faculties than man, and this is accounted for by the presence in the former of two extra senses. They have the power of sleeping partially, and this accounts for the fact that they do not seem to need sleep at all. Mr. Dunn has seen fish swimming round a central rock, with the inside eye asleep and with the outside eye awake and on the look out. The eye in fishes is rather microscopic than telescopic. Anglers will be relieved to know that the jaws, mouth, and throat of fishes generally are not very susceptible of pain. The taste certainly has a very decided and active expression in fishes but is probably not so acute as in some higher vertebrata. With regard to the much-disputed sense of hearing in fishes Mr. Dunn relates several observations which go to prove that fishes have not only the faculty of hearing, but also the faculty of producing significant sounds, and it is, he thinks, by this means that fish migrating in shoals all move onward or rest together. The sense of smell is one of the most important faculties in fishes. It gives a wider knowledge of life around them than any other sense. It serves the purpose of making known the position of food and of enemies. By it, when winds and tides are favourable, they have an intimate knowledge of their

environment as far as thirty miles, possibly as far as forty miles. One of the most important senses of fishes according to Mr. Dunn is the electric dermal which is found in the lateral lines of fishes. These lines have long puzzled scientists. They were believed to be sensory; but their function and the stimulus that affected them were unknown. Mr. Dunn believes that they are electric instruments, and that through them fish are made aware of the approach of storms which are preceded by electric currents, and so warned to make for the deep sea to escape being beaten to death by the waves on the shore. In the same lateral lines Mr. Dunn thinks there is also another sense, the magnetic dermal, by which they are guided in their migrations. Basic rocks have recently been discovered to be magnetic, and the friction of the waves intensifies their magnetic power. The magnetic dermal sense of fishes serves the purpose of a compass indicating the direction of the sea shore.

Mr, J. H. Round's article, in the June issue, on 'The Reformation Settlement' is criticised in the present issue by Canon MacColl, and Mr. Round's reply to the criticism is printed beside it. The Canon's criticism is peculiarly weak and irrelevant. He accuses Mr. Round of labouring under an invincible incapacity to understand what he has to prove or disprove, and tries to destroy his right to be considered an expert by proving that he has made blunders in history. Mr. Round easily demolishes most of the Canon's criticisms and retorts by pointing out incredible blunders made by the Canon and giving him his choice to be put down as a charlatan and impostor, or something that need not be named. There is something really pathetic in the desperate loyalty or incurable blindness to facts with which Canon MacColl clings to a theory of Church history which was spun by devout but uncritical imaginations and which study of the facts has proved untenable.

'Arms and the Gentleman' is a reply to 'X' ('The Right to bear Arms') and Mr. Fox-Davies ('Armorial Families'), who have constituted themselves the champions and advertising agents of the Heralds' College. To become a gentleman according to these two—I do not know if one should call them gentlemen—is a matter of paying fees to the Heralds' College.

Mr. W. Durban describes the construction and the importance of the Trans-Siberian railway. When finished it will be by far the longest railway, and open up to commerce by far the largest country, on earth. In the minds of most men Siberia is associated with the idea of desolation, but in fact it contains some of the finest and most valuable land in the world, and its mineral wealth is enormous. It is made up of three zones:—the Tundra in the north, 5,000 miles by from 200 to 500, a sheet of ice in winter, a steaming swamp in summer; the Taiga, a wider zone, forming the most wonderful belt of forest in the world; and Southern Siberia, the most valuable of all, the region of the steppes, that endless natural garden which makes an incomparable land. The line will probably cost £80,000,000. When it is finished Shanghai may be reached from London in nine days and the first class fare will be £40. Siberia has enormous natural wealth. Its goldfields wlll supply Russia with all the gold she needs. It has vast territories, which the railway will open up, and which for pasturage and for the culture of cereals are unrivalled in the world.

'A Heretic' writes with some bitterness and exaggeration but not perhaps entirely without justification of what he calls the Anglo-Indian creed. 'Ritortus' continues his discussion of the Imperialism of British trade. The decline of our industries, of which there are ugly signs, involves the future of our labouring classes. 'Ritortus' thinks the only remedy is to safeguard the interests of the producer, which are paramount, by the imposition of reciprocal and countervailing duties.

THE *Nineteenth Century* turns its attention once more to the ambitious projects of Russia. Field-Marshal

Sir Lintorn Simmons, having been asked by the Editor of the *St. Petersburg Herald* for his opinion on the military system of England, somewhat unkindly offers him a stone for bread in the form of an article in the *Nineteenth Century* on the military system of Russia. "Why is Russia increasing her army and navy so prodigiously at the very time that the Tsar is so earnest in impressing upon all the Powers of the world the advantages of peace and the necessity of not adding to their military forces, the support of which is an almost unbearable burden upon their peoples? The answer is that although the Tsar is the nominal head of the Government of Russia, and no doubt sincere in his aspirations for peace, he is in reality in the hands of those who, holding him in leading strings, have designs for enlarging the empire in several directions by conquest, and, generally speaking, to their own advantage. China, in consequence of her decrepitude, is the immediate and main object of their attentions." Not protection or defence, but extension and conquest is unquestionably the motive for the recent extraordinary expenditure on the part of Russia. The time will come, according to this article, when Russia will throw off the mask and take possession of Pekin and a great part of China. Only one eventuality can prevent this, *viz.*, a thorough organisation of the Chinese army under the care of some other Power.

Under the title of 'The Limitations of Naval Force' Colonel Sir George S. Clarke points out that our sea power becomes less and less able to exert decisive pressure upon an enemy and bring a great war to a conclusion. Its function is defence rather than aggression. A nation's trade, is not, as is so often supposed, dependent on the strength of a navy. Commercial expansion is based on a combination of circumstances—the genius of races and the natural resources of countries.

We have recently heard much of the success of the Women's Congress. Miss Frances H. Low attempts, and with some success, to throw a douche of cold water over the prevailing enthusiasm. Miss Low is satirical. "There is a story," she says, "that Roger Bacon once invented a talking head which after a time chattered so incessantly and senselessly that in a fit of anger he broke it up." The inference is politely left to the discretion of the reader. The fatal weakness of the Congress was its complete and absolute want of central principles.

> "You went into one section and heard that 'Home-making' was the most beautiful and noble of functions for women, expounded, it must be admitted, in charming but wholly vague and meaningless language; you heard five minutes later in the same section the singular statement that in the homes of the future (as arranged by female American orators), 'thanks to evolution, household duties would be no more a part of a woman's concern than they would be a man's. The woman, like the man, would be set free from household duties for higher things.' . . . . You were frequently told, as one of the strongest arguments for the admission of women into public life, of their altruism and their disinterestedness and self-sacrifice; and you had papers sketching the ideal family life of the future, when the wife was to be *paid* for every service rendered to her husband and child."

Miss Low admits that the words of the President were set in a high key, and "one wonders with how much satisfaction, pleasure and sympathy she can have listened to the reading of a large number of papers." She grants also that certain of the papers, such as Mrs. Sidney Webb's, were full of wisdom and light. But looking at the Congress as a whole one is compelled to ask whether Women's Congresses are not "a lamentable waste of energy and a painful exhibition of ignorance and folly." An answer to this critical outburst will no doubt be forthcoming soon. Meanwhile we suspect that the errors of the Congress were largely the errors of youth. If there is sufficient vitality in the movement to keep the Congresses in existence for a number of years, they will gain in moderation and sanity with the flight of time.

Dr. St. George Mivart asks what Church has got 'continuity', and

deals in the present article with the Anglican Church. He indicates a number of features in the Church of to-day that prove a breach of continuity, the most striking among which is one concerning prayers and masses for the dead.

"In almost, or all (*sic*) parish or conventual churches and cathedrals there were before Henry the Eighth a multitude of foundations intended for the benefit of deceased benefactors, lands having been granted or devised for that purpose. Afterwards all requiem masses were put an end to, though many of such properties continued to be, and still are, held regardless of such obligations, the holders being materially (though, of course, not morally or legally) in the position of fraudulent trustees. To those persons who are most zealous for Anglican 'continuity', it might well seem one of the 'first of their duties (as has been pointed out by my friend, Mr. Wilfrid Meynell) to institute prayers and masses for the souls of those who have been so long defrauded of the suffrages which their endowments were intended to secure."

The absence of these is one of the most serious breaches of continuity in spite of the retention of buildings and other church property. Unfortunately there can be no finality in any argument on this matter so long as there cannot possibly be unanimity as to what are the essentials of continuity. To most men changes of doctrine and of ritual involve no breach of continuity, to others no change is more destructive of it. Dr. St. George Mivart promises to return at a later date to the question and to ask if the Romish Church can claim the continuity which he denies to the Anglican.

Dr. Mahaffy writes scornfully of the recent movement in Ireland to revive her Celtic speech, and indignantly of the treatment accorded to those who venture to criticise the attempt. The support comes from a variety of sources: from the genuine enthusiasts, who wish to preserve everything national; from politicians and political ladies, chiefly English, who wish to humour the people to whom they have refused Home Rule; from Welshmen, who imagine they have secured a greatness for Wales by the retention of their national tongue; from the Romish clergy; and finally from those whose profession it is to teach Irish. Dr. Mahaffy may rest in peace, for the forces fighting against the movement are vastly more powerful than the combination of influences in its favour.

The Hon. Frederick Leveson Gower contributes a sensational article on the question whether Byron wrote *Werner*. The poem was published in his name and under his sanction, and yet according to Mr. Leveson Gower, it was written not by Lord Byron, but by the Duchess of Devonshire. The relation existing between these two, the statement handed down in the family, the inferiority of the poem as a work of art, and a number of circumstances all combine to prove that the poem was not Byron's. How, then, could he use it? Simply because of his need of money, not for himself but for Greece, on which he lavished his all. The statement will doubtless be challenged in behalf of Lord Byron, but it must be admitted that it will be difficult nenceforth to feel perfectly certain of his authorship of the poem.

Colonel H. Elsdale attempts to account for the fact that our brains are deteriorating. It is an old fallacy to assume a fact, and then find reasons to account for it, but it will take some argument yet to prove his assumption. It is more than doubtful that our brain power is deteriorating. Among the other articles of the present month is an interesting sketch of 'Life on the Nile South of Fashoda', by Mr. Arthur D. Milne. Mrs. Orman Cooper gives a few specimens of Irish humour, and the Hon. Marcia C. Maxwell sketches the life of Madame Necker. The concluding article is by Mr. Edmund Robertson criticising Sir Sidney Shippard's contention in the July number that now if ever the Boers must be compelled by force of arms if need be to grant the necessary concessions.

THE present situation in South Africa is accountable for two articles in the August number of the *Fort-*

nightly. Mr. H. A. Bryden writes with the advantage of over twenty-three years' personal knowledge of South Africa. His plea is in favour of peace; the result of a war would, he thinks, in present circumstances be disastrous in the highest degree. Just now the feeling of the Dutch towards the English is one of distinct opposition. The present state of this feeling owes its bitterness to the Jameson raid: that unfortunate episode has bound the Dutch together, in the Transvaal, in the Orange Free State, and in Cape Colony, in common opposition to the English. Mr. Bryden points out that the Dutch could turn out, practically at once, over 90,000 troops in South Africa. Two hundred and forty years of riding and hunting have made them excellent marksmen, and have inured them to the hardships which war involves. Against these ninety thousand, the British have only 40,000 in South Africa on whom they can rely. Such inadequate forces show that, in the event of a war, great reinforcements would require to be sent to Africa. Another fact has to be taken into account. The Dutch are tillers of the soil, they settle in the country. The British population in the Transvaal, on the other hand, has been largely attracted by the gold-fields, and they are likely to be worked out in about forty years. The English colonists, therefore, it is most likely, will have their day, while the Boer settlers are wedded to the soil. Some people who know South Africa well say that in fifty years the Dutch will far outnumber the whole British population south of the Zambesi.

The other article on Africa is by 'Diplomaticus'. He considers that Mr. Chamberlain is right in his contention, which is nothing less than that England must be supreme in South Africa. The contention of President Kruger is that the Transvaal is an independent State, a contention which cannot, in the present constitution of the Transvaal, be allowed. For it has no effective international status, its sovereign power being vested in the Paramount Power. The object of the limitation which was thus imposed upon the Dutch was that nothing might be done in the Transvaal at variance with the interests of Great Britain or of Her Majesty's possessions in South Africa. But President Kruger has been endeavouring for years now to have this limitation removed.

Mr. Joseph Jacobs writes on 'The Dying of Death'. This enigmatic title only means that people no longer agree with Bacon in fearing death as much as children fear to go into the dark. "Death as a motive is moribund," says Mr. Jacobs. Men are getting to look upon death as a kindly nurse which puts them to rest. Life is becoming less uncertain, thanks to modern hygiene and medicine. Town life, too, is making people lose their individuality to a great extent, and death has not the pang it had in a form of life where the individual bulked more largely than it does at present. The increase in the popularity of suicide is, Mr. Jacobs thinks, a sign that death is losing its terrors. The passing away of the dread of death produces, in the writer's opinion, one or other of the following effects—either the treatment of belief in personal immortality as a purely speculative question, or the utter extinction of the belief. Mr. Jacobs is evidently happy that the fear of death posses-ses no more motive power. And he points to his own people—the Jews—as the one which has brought the idea of righteousness with tremendous force into the world's history, and as yet being all the time uninfluenced by fear of death. But there are two factors which have to be taken into account—these namely, that the Jews considered themselves to be an elect people, and that, in harmony with Semitic thought, they cared more for the nation than for the individual. A national life after death they certainly believed in. In fact it is only when there grows up a sense of individual responsibility and importance that men seriously consider their relations to the few years of existence which are theirs. Mr. Jacobs does not notice that the growth of the belief in immortality among the Jews was due to an increasing recognition of the importance

of the individual. Wherever grave moral issues are felt to depend upon life, death must always supply a motive which is at least salutary.

The facile pen of the Rev. H. R. Haweis is exercised in this number in depicting what he calls 'Morocco up-to-date'. In Morocco no foreigner can obtain agricultural land, he cannot export a horse or a sack of corn, or travel inland without a military escort. The land, is, as Mr. Haweis says, locked up. But this cannot be for long, the country must be thrown open. The Sultan of Morocco is a despot, all he wishes being to get as much as possible out of the people. And so he robs, tortures, imprisons. England has not made much of him. She has been able since 1840 to lay a cable between Tangiers and Gibraltar, build a pier, and occasionally get some money out of him, and that is all. The difficulty in accomplishing reform has been in connection with the consulates. Consuls could be appealed to by foreigners, who could thus escape from the Sultan's jurisdiction, even when complaints against them were just. The English, however, are now bestirring themselves in the way of reforms, and the future of Morocco seems brighter than the past has been.

Mr. J. A. Simon writes about the recent decision that railways cannot be compelled to carry bicycles for nothing. Bicycles do not come under the category of personal luggage. Mr. Simon contends that they ought to do so, for on many occasions they fulfil the condition of being articles "the use of which is personal to the traveller, and the taking of which has arisen from the fact of his journeying." And articles which fulfil these conditions are reckoned as personal luggage.

'Hotels at Home and Abroad' is the title of an article by Major Arthur Griffiths. Major Griffiths has done a very considerable amount of travelling, and he knows the ins and outs of the modern hotel. Hotels are getting big, more like eastern caravansarais than western abodes. Those who are in charge of hotels have practically a science to grasp and master. One thing is noticeable, and that is that hotels are becoming very uniform; prices, food, accommodation are getting to be very much the same in all. Major Griffiths thinks that plainer fare would be relished, and that it would bring down the present prices, which he considers to be in many cases almost prohibitory. People with limited incomes cannot afford to stay for any length of time in the modern hotel.

M. Jules Claretie prints the lecture which he delivered in the Lyceum Theatre last July on 'Shakespeare and Molière'. In the course of the lecture he makes this contrast:— "The women of Shakespeare are models of grace and beauty. The shrewd, practical, clever women of Molière are made to be married." He claims that Shakespeare is, by his works, associating the public of France and England,—certainly a happy thought. "As the sun," he says, "shines for all men, so is art the same for all nations, and a man's genius the great reservoir of human peace."

There is a second article on the proposed Russian canal from the Baltic to the Black Sea, a continuation of Baron de Coubertin's articles on France, and there are four other articles.